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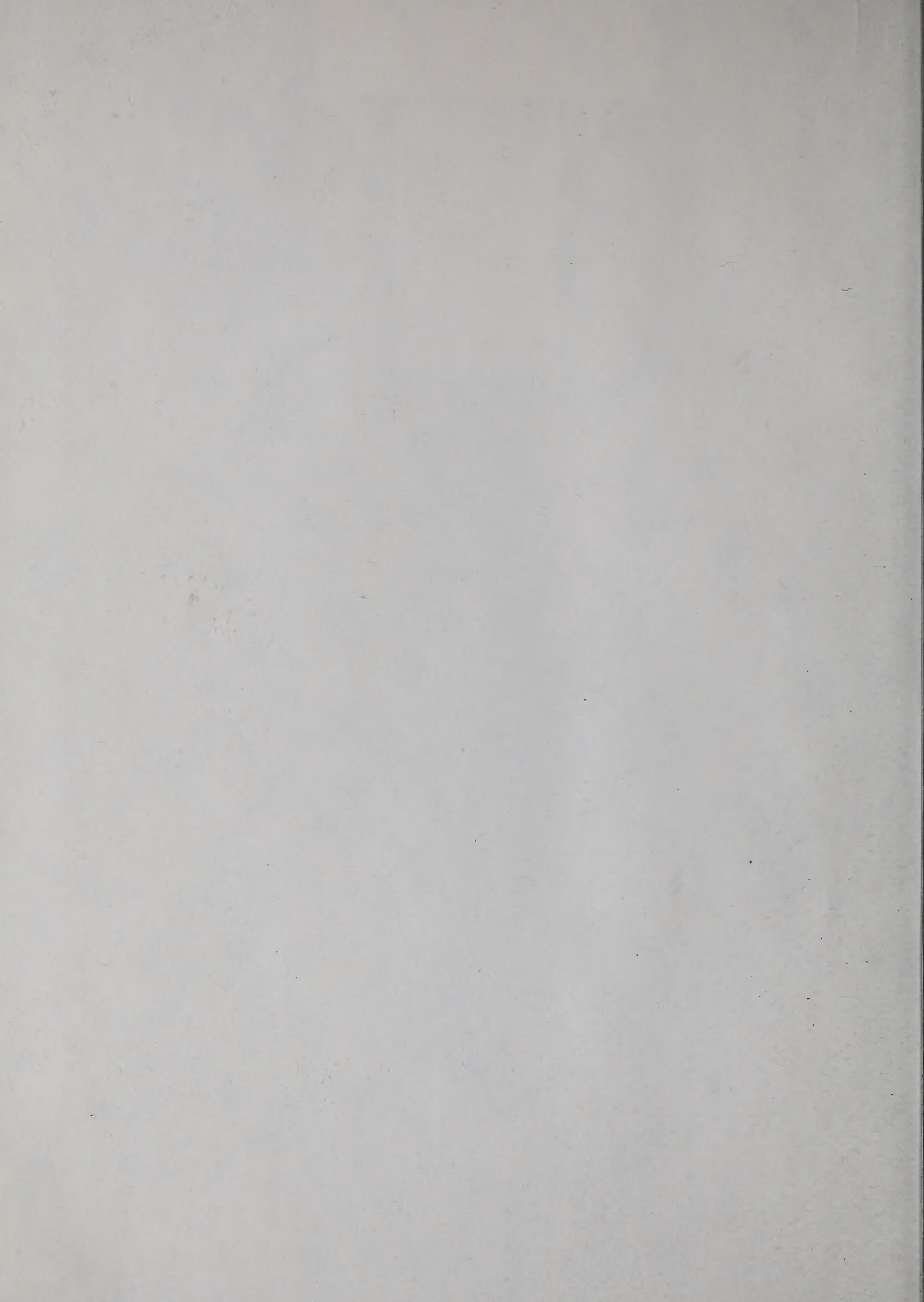
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THE JOURNAL
OF THE
FRIENDS HISTORICAL
SOCIETY

EDITED BY
NORMAN PENNEY, F.S.A., F.R.Hist.S.

VOLUME X

1913

London
HEADLEY BROTHERS, 149, Bishopsgate, E.C.

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DAVID E. TADDER, 141 EAST 104 STREET

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THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY

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Reminiscences of Some Old Edinburgh Friends

EDINBURGH Meeting seventy years ago was probably at the most flourishing period of its very chequered existence. In 1827, when David Doull brought his bride to Edinburgh, Friends there numbered one hundred and ten, and fifteen or twenty years later the numbers were in all probability much the same. The old Friendly families of Scottish origin were represented by ALEXANDER CRUICKSHANK, of Meadowside (1757-1842), and by his household; by the children of JOHN and ANN (JOLLY) MOSGRAVE, who had migrated from the north nearly half a century before; and by my father, WILLIAM MILLER (1796-1882), the only one of seven brothers and sisters who remained a Friend, he being the fourth of the name who had occupied a seat in the Ministers' gallery since the end of the seventeenth century. He occasionally appeared in the ministry, though he was not "recorded" until 1854.

JOHN WIGHAM, JUNIOR, of Salisbury Road (1781-1862), and his cousin, JOHN WIGHAM, TERTIUS, of Grey Street (1784-1864), had both come from England—the former as a child, the latter as a young man—had prospered in business as shawl manufacturers, married, and, with their families, were now among the leading Edinburgh Friends. They also occupied seats in the gallery beside Alexander Cruickshank, who sat at the head of the meeting. JANE WIGHAM (1801-1888), the

second wife of John Wigham, Tertius, was also a gallery Friend. She was a sister of William and Robert Smeal of *British Friend* celebrity. SARAH WIGHAM (1803-1872), the second wife of John Wigham, Junior, was a Nicholson of Whitehaven; she occupied the far corner of the Overseers' form, immediately below the gallery. Ann ———, the first wife of John Wigham, Junior, had been a convinced Friend, and a considerable heiress. I think her father made his fortune in India. Her elder brother much resented her joining Friends and her marriage, and left his money to a younger brother; but on the death of the latter the sister inherited both fortunes, and John Wigham was able to retire from business in very easy circumstances. She died in 1823, leaving an only daughter, Jane, afterwards wife of Edward Richardson, of Newcastle. The first wife of John Wigham, Tertius, who died in 1830, was also a convinced Friend, Jane Richardson by name; her brother was a Canon of York Cathedral. She was the mother of Henry, Eliza and John Richardson Wigham, and of Mary (Wigham) Edmundson.

Another gallery Friend was MARY HOWISON (d. 1853, aged 78), a widow with several children, who had been left comfortably off by her husband, William Howison, a convinced Friend, also in the shawl business. She herself was a Dilworth of Wyresdale, Lancashire, sister of MARGARET GRAY (d. 1848, aged 66), another "plain Friend," and kind benefactress of our childhood. She must, I think, have been re-instated in membership after "marrying out." Her husband, John Gray, was certainly not a member, though he was a diligent attender of meetings until late in life, when he took to himself a second wife, a lady of the name of Miller, not connected with Friends. He had one child of his old age, John Miller Gray, who was for several years the very capable Curator of the Scottish National Portrait Gallery, until his death in 1894, at a comparatively early age.

Dear MARY DOULL (1797-1868), who sat at the head of the meeting on the women's side, was for many years the only recorded Minister. She was of an old Quaker stock, a Rimington of Penrith, and, together with her husband, DAVID DOULL (1784-1858), and their family,

filled a very important place in Edinburgh Meeting, as well as in our social pleasures. David Doull was born in the far-off wilds of Caithness, which in his youth was still a Gaelic-speaking portion of Scotland. When he was in his sixteenth year, he, together with the sons of other small landowners in the North, joined a local regiment of "Fencibles," and he was duly enrolled for garrison duty during the French invasion scare in 1803. Whilst under conviction, he and his friend, William White (afterwards of Glasgow), used to attend Meeting in full regimentals, no doubt to the great entertainment of the younger portion of the congregation. David Doull strongly held the view that true membership in the Church of Christ could only be given by its Head, and he did not feel easy himself to apply for recognition in the Society; however, the Overseers of Edinburgh Two Months Meeting brought his name before Friends, and he was at once cordially welcomed as a fellow-member. The residence of David and Mary Doull was, for many years, in Drummond Street, a locality of considerable interest on account of its name, which commemorated the well-known provost, George Drummond, brother of May Drummond, and also because for some distance along one side of the street, in place of houses, the old city ramparts, dating from the disastrous year of Flodden, were still in existence. One of his places of business was a venerable old building in the Potterrow, which had been General Monk's town house when he was Governor of Scotland during Cromwell's usurpation. David Doull was a strikingly fine figure in his broad-brimmed hat, ample collarless coat, knee breeches, silk stockings and drab gaiters, as he sat on the Overseers' form below the gallery, leaning on his staff, with his little boys, Alexander and Clement, seated on square hassocks on either side of him.

WILLIAM GIBB (d. 1846, aged 70), also a plain Friend, I think shared the form with David Doull. JOHN SINCLAIR was another of the old school, but he had been unfortunate in business and so lost his membership, though he appeared in plain coat and knee breeches to the last. He was killed in an accident on the North British Railway. A less conspicuous member of the congregation was little WILLIAM GRAY (d. 1865, aged 76), who, with his good wife,

ELIZABETH GRAY (1783-1872), one of a large family of Ivisons of Cumberland, had come north, from London, I think, seeking his fortune. He was for many years David Doull's right-hand man, but having gained a moderate competence he retired into private life, and added to his income by an agency for coal. The good Friends lived alone, occupying a small flat in Roxburgh Street, near the Meeting House. Elizabeth Gray was a notable housewife, keeping her little suite of apartments beautifully clean and neat, and proud of the musk and other flowers which she successfully cultivated, and which sweetly scented the place. Her finger was of course guiltless of a wedding ring, but she wore a zinc circlet in which she had great faith as a preventive of rheumatism. She and her devoted husband were model old Friends. His voice used to be heard not unfrequently in Meeting, though he seldom got beyond the repetition of a text, but he had a weakness for getting on his feet several times in the course of one First-day morning.

All of ALEXANDER CRUICKSHANK's family were, in those early days, members of the Meeting, except Edward, the eldest son, who, to the great grief of his father, had joined the Anabaptists. The next son, George, had married Louisa Thomas, of Bristol, and was a dispenser of hospitality at Blackford House, a dull old building at the end of an avenue near Blackford Hill, on the then remote outskirts of Morningside. Louisa Cruickshank's mother, Hannah Thomas, was a frequent visitor, and her slow, deliberate voice, with its constantly recurring refrain of "ah!" after each word, was often heard in Meeting. George and Louisa Cruickshank left Friends for one of the divisions of "the Brethren," whilst Alexander, the youngest brother, and his bright wife, Martha Ogden Gingell, joined the so-called "Free Kirk," and Rebecca Wilson of Hawick, their only married sister, united herself to the Morisonians.¹ One lovingly remembers their elder sister, LUCY CRUICKSHANK (1810-1875), the warm-hearted friend of our family from our earliest childhood. Some of my very first recollections are of pots of lovely Lilies-of-the-valley and scarlet Mimulus, which had come from the green-

¹ So named from James Morison, a Presbyterian minister, who was suspended from his office in 1841, on account of his anti-Calvinistic views.

house at Meadowside to adorn the parlour at Hope Park. For many years we had a key to the garden entrance to the Cruickshanks' house adjoining the Meadows, so that callers from Hope Park might be spared a long walk round to the front entrance in Lauriston. The garden itself was a delightful old-fashioned place, with its high walls, picturesque summer-house, prolific fruit trees and luxuriant growth of evergreens. Mention of it recalls a sonnet on a pair of blackbirds which had built their nest in the Meadowside garden. The lines are by Elizabeth Rimington, of Penrith, a translation from the Spanish of D. M. Vila, one of the numerous "distressed foreigners" to whom the Cruickshank family extended a helping hand.

A beauteous blackbird hither came,
Pecking the juicy leaves and flowers,
And, hopping 'mid the shady bowers,
Sang to his mate his glowing flame.
The clustering ivy in the nook
Hung o'er the nest, she laboured there;
He, studious in her toils to share,
Cheered with soft song and trusting look.
She from the thicket calls, "Imprudent one!
Hear'st thou not steps approaching near this walk;
Where'er man comes our tender hopes must fall;
Why in his garden hast thou made our home?"
"Fearful one," he replied; "why, this alarm?
In a *Friend's* garden no one doeth harm."

Lucy Cruickshank devoted the best years of her life to caring for and nursing her deceased sister Susan's fiancé, ALFRED BLAKEY by name, a talented young Friend who had come to Edinburgh as a student; he was said to have been Sir William Hamilton's favourite pupil. Alfred Blakey fell into a decline after Susanna Cruickshank's death in 1843, but lingered on for many years a prisoner to his room, and the object of Lucy Cruickshank's unremitting care. She was the only one of her family who rejoined Friends. Alfred Blakey was interred in a vault in Warriston Cemetery, where Susan Cruickshank had been laid. Her niche was closed with a white marble slab on which were inscribed Wordsworth's lines, beginning:—

Thou takest not away, Oh, Death!
Thou strikest—absence perisheth.

A friend who was present at Alfred Blakey's funeral describes the long, dreary ride across Edinburgh, the lengthy procession of *non-mourning* coaches through the busy streets, much stared at by the passers-by, so that in one at least of the carriages, those inside were glad to pull down the *red* blinds so as to shut out the too curious gaze of the populace. "The vaults were fearfully dark, and we felt thankful to come out into the daylight. [My brother, who was with me, exclaimed] 'Oh, for a grave the sun shines on!'"

JOHN and SARAH WIGHAM had four children. The elder son "married out," and settled in Jamaica, where I believe he died, leaving an only daughter. The second son was an invalid, and had an attendant, called his tutor, always with him. One daughter, a girl of much promise, died in early life², and the younger, Anna Mary, married her cousin, Theodore Nicholson, of Carlisle; she too is now dead, but has left children. Of the family of JOHN WIGHAM, TERTIUS, two, Henry and Eliza, were for many years valued members of Edinburgh Meeting, though eventually they both joined their relations in Ireland. The elder sister, Mary, had married Joshua Edmundson, and settled in Dublin in 1840; and the younger brother, John Richardson (whose carpenter's shop in the garden at Gray Street, with its lathe and multitudinous tools, used to be viewed with much awe by my childish eyes) followed his sister to the Emerald Isle, and became a distinguished engineer, a great authority specially on the illumination of lighthouses, but "a most modest man: he twice refused a knighthood."

MARY HOWISON had several children: two unmarried daughters—one I think afterwards married a Polson of Dublin—besides her widowed daughter Johnston. Like other young Friends of the period they wore Friends' bonnets, though of a somewhat less staid type than the prolonged straight tunnels of their elders. Sons there were also. The eldest was for some time Clerk to the Preparative Meeting, but both he and another brother left Friends. The third son, David, who married a very capable English wife, a Harrison of Kendal, died at a

²Sarah Elizabeth Wigham (1834-1854). Her parents issued a privately printed *Memorial* of S. E. W. in 1855. A copy of this is in D.

comparatively early age after a long period of helpless infirmity. His widow afterwards married Michael Graham of Preston, and became the mother of John William Graham, Principal of Dalton Hall. Other plain Friends on the women's side were Sarah Wigham's sister, ELIZA NICHOLSON, afterwards wife of John Barlow, and SARAH JOHNSTON, also resident at Salisbury Road, a bright energetic woman, who would now be called a "mother's help." There were two unmarried sisters MOSGRAVE. They retained for many years the market garden which had been their father's, at Powburn, beyond Causewayside; but, to their great indignation, they were eventually turned out by a Radical M.P., who bought the property for building purposes, and it is now covered with streets and crescents of middle-class houses. Other Friends who occupied seats in the body of the meeting were the widowed MARGARET BRYSON (d. 1862, aged 62), and her daughter, Agnes. The latter afterwards settled in Glasgow, and with her friend, Mary White, became a devoted worker among the poor and suffering in that city, specially in connection with the "Prison Gate Mission."

MARGARET CONSTABLE (d. 1855, aged 74), who had been my father's nurse, and was the widow of John Constable, one of the old hand-loom weavers, was still living, but I do not seem to remember her at Meeting; probably she was too feeble to come out. There were, however, other members of the family, notably her daughter Reddie, who were regular attenders. Another daughter was the wife of ROBERT BELL, a line engraver of portraits and figure subjects, of some note. He was not a member, but together with one or more of his boys, he occupied a form in the body of the meeting, First-day after First-day, with great regularity. Some of his large family afterwards joined Friends.

Another conspicuous figure at Meeting was ANDREW RICHARDSON, a painter of pictures, who lived with his old mother, CHRISTIAN RICHARDSON (d. 1853, aged 88). I think he must have lost his membership through marrying out, or possibly he never was a Friend. At any rate, Andrew and his old mother lived together. I can still recall the peculiar odour of oil paint which pervaded the flat where they dwelt. The father, John Richardson,

had been in the shawl trade, and, like his wife, was a convinced Friend. She was partly paralysed, and was quite confined to the house. She spoke the very broadest Scots, and took large quantities of snuff.

Few of our Edinburgh Friends at this period indulged in tobacco. I can remember only two who continued to smoke the long "churchwardens" which an earlier generation had so generally patronised; my grandmother Miller, who died in 1842, aged 82, was one, John Wigham, Tertius, the other. John Wigham, however, some years before his death, gave up the practice under the feeling of strong religious duty.

We must not forget HELENUS GIBBS (d. 1876, aged 75), the worthy shoemaker, a convinced Friend, from near Dundee. He was a widower with one daughter, Sarah, not a member, though I think an attender of meetings. In subsequent years, as the old standards failed, he became one of the pillars of the Meeting.

There were always one or more Friends students from the south or from Ireland, many of them valuable additions to the Friendly circle. In those early days I specially remember DR. MARTIN BARRY and DR. BEVIL PEACOCK, afterwards of Finsbury Square, London. The latter, whilst accompanying my father on some of his First-day evening walks, first interested me in our common wayside wild-flowers. To a later date belongs the name of JOSEPH LISTER, in after years the celebrated Lord Lister, who has just passed away full of years and honours. He however came less and less amongst Friends as his student days went by, and he eventually "married out," his bride being a daughter of James Syme, the great Professor of Clinical Surgery in Edinburgh University, with whom Lister had been much associated.

Dr. Barry, when I first remember him, had advanced beyond the student stage. He was a brilliant scientist, was the first Briton to ascend Mont Blanc (he published an account of the ascent in 1834³), and was a member of many learned societies. I remember accompanying him in his search after microscopic specimens in the ditch at the foot of "Neighbour" Lothian's field—a half stagnant, abomination, very appropriately known as "the stank";

³ A copy is in D.

it was the last remnant of a ditch which in old times extended all round the Meadows.

A small collection of rare plants from the Scottish Highlands, which Dr. Barry had himself gathered, pressed, neatly mounted and presented to our mother, was long treasured at Hope Park, until the plant beetles made an end of it. There was also a curious model in flexible wire, made to illustrate a discovery of the Doctor's as to the way in which our muscles act. Dr. Barry had been much in Germany, and was an enthusiast as regards the language, which he had mastered so thoroughly that he declared he *thought* in German. He was, I believe, of Irish birth, a strong loyalist and "anti-repealer"—those were the days of Dan O'Connell. I remember Dr. Barry quoting with gusto the charade, "Pat is my first, he makes my second, then calls himself my whole" (patriot). There was also a riddle by Macaulay, I fancy, with which he puzzled us, on the word *cod* :—

Cut off my head, and singular I act,
Cut off my tail, and plural I appear,
Cut off both head and tail, and—wondrous fact !—
Although my middle's left, there's nothing there.

What is my head cut off ? A sounding sea ;
What is my tail cut off ? A flowing river,
Amid whose sparkling waves I sportive play,
Parent of sweetest sounds, yet mute for ever.

Dr. Barry's health failed completely through overwork. He also had a great disappointment in love, though I hardly think we can blame the lady. His talents had fascinated one of the G—— family, but when he remarked to her one day, "Yes, Sarah, I could give even thee up for Science," she told him with much spirit he had better do so. She lived to make a very happy marriage some years later. A stay for some time at a German hydro-pathic establishment made Dr. Barry a confirmed invalid. I remember his appearance, that of a feeble, bent old man, as he came up the path to Meeting, leaning on the arm of John Wigham, Junior, when he returned from his fatal course of icy water douches, wet sheets, and endless glasses of cold water. "Does thou wonder what old Friend this can be ? William Allen perhaps ?" was his greeting to me, seeing, I suppose, my pained and astonished face.

He finally retired to Beccles in Suffolk, where he died, 1855, aged 53.

I am not quite sure when JOHN BARLOW (d. 1856, aged 40) appeared on the scene. He came from Cheshire as a student, and became professor in the Veterinary College in Clyde Street: "a talented man and rather a pioneer in microscopic work," a friend remarks. When he was a student, the bitter controversy between the followers of Hahnemann and the "orthodox" school of medicine was in full swing. As the result of many experiments on the animal world which John Barlow made, he ranged himself on the "orthodox" side; whether he ever changed his views, I know not.

Knee breeches were by this time the exception amongst Friends, but the collarless coat was still a *sine qua non* for old and young alike. I remember John Barlow appearing in an ordinary fancy coloured overcoat, "Coderingtons," I think they were called, and when he was taken to task by one of the Overseers, he defended the garment by pointing out how convenient it was in cold or wet weather to be able to turn the collar up. Whilst on the subject of dress, I may recall the fact that mourning garments were considered to be most un-Friendly. I remember the half-astonished, half-grieved comments made on the dress of a woman Friend, as she appeared at her husband's funeral in 1856, though I fancy it was only ordinary black silk, and a Friends' black bonnet and veil which she wore.

Even in those days there were Friend women students at the Ladies' College in Moray Place, one of the earliest institutions established for the higher education of women.

As has always been the case, a certain number of queer waifs and strays used to attend Meeting for longer or shorter periods, but I don't remember that Friends were at this time much troubled by those not in membership taking upon them to hold forth, as was the unpleasant experience of Friends at Edinburgh a generation later. One very regular attender was an old gentleman, a tobacconist of Leith, who occupied the corner seat of the front form facing the gallery. He had been a "Separatist," and apparently appreciated the quietude

of a Friends' Meeting, as the walk from Leith to the Pleasants and back must have been a fatiguing one for a stout old man such as he was. As he sat meditating, he was wont to wave his arms about, and utter inarticulate sounds which much interfered with the gravity of some of us younger ones. Good HARRY ARMOUR (d. 1867, aged 77) was well known to Friends as a fellow worker in anti-slavery, temperance and other good causes, but I think he had not then become an attender of Meetings. He was certainly not then a member.

Most of the Friends belonging to Edinburgh Meeting were strong Liberals in politics, besides interesting themselves warmly in escaped slaves and wronged native Indians from "the land of the free" across the Atlantic, and Spanish and Italian refugees, German democrats, and oppressed Polish nationalists nearer home. JOHN WIGHAM, JUNIOR, had been a strong supporter of Macaulay, one of the members for Edinburgh, but after that voluminous Whig writer's attack on Friends in general, and William Penn in particular, John Wigham became his strong opponent, and worked steadily and successfully on behalf of the Radical candidate. J. Wigham Richardson, in his Memoir of his sister, Anna Deborah,⁴ tells of the disgust of the latter, when she found her grandfather "burning some letters, and exclaiming with great satisfaction, 'Now! I've got rid of the letters of that rascal, Macaulay!'"

WILLIAM F. MILLER

To be concluded

James Nayler, speaking of the Light within as shewing what no outward declaration of man can shew, describes its effects thus:—

"It will let you see all your sins done in secret, and whom you have wronged, and how you have spent your time, and will bring you to repentance and to tenderness of heart towards all people, and will bring you to exercise a pure conscience in the fear of God, towards God and man in uprightness, and so will lead up to Justification and Peace."

The Power and Glory of the Lord Shining out of the North, 1653, p. 2.

⁴ *Memoir of Anna Deborah Richardson with Extracts from her Letters*, privately printed in 1877, page 29. A copy of this in D.

A Visit to Indianapolis in 1877

... The Friends here are greatly interested and much engaged in philanthropic work, and all the public Institutions of the Town have Friends at their head. Sarah Smith,¹ an English Friend, is at the head of a wonderful Institution here for Female Convicts, and also a Home for Friendless (or Fallen) Women. She had often visited prisons with Elizabeth Comstock² and others, and represented to Congress the great need of the women prisoners being under different management from that in which she found them, and finally the Government provided this house at a cost of \$100,000 (£20,000), and at an expense annually of about \$25,000. S. S. has about 200 in all, 52 of these are convicts, and her system of dealing with them is wonderfully beautiful. It is all love and religion. She aims at their individual conversion, and succeeds marvellously, the women loving her as a mother, and the younger ones calling her "Auntie." Of those in for reformation, out of eighty who have gone out only five have at all backslidden; the rest are filling useful positions in society. She does not keep the doors locked in the day time, and lets them go out into the grounds. She lets them wear their hair long, and does not dress them in uniform, not even the prisoners, and the consequence is that they take great pleasure in looking nice and neat; they were even beautifully neat, many of them, when we saw them yesterday. At every meal they each say a text, that is three times a day, and we heard them at tea—so nicely selected and so reverently said.

The convicts and the girls for reformation are kept apart, but there are no other restrictions. They have each a little dormitory—so *pretty*—with flowers cultivated

¹ Sarah J. Smith was born in England, and married James Smith, of Sheffield. Husband and wife emigrated to America and settled in Wayne County, Ind. The work of Elizabeth Fry in England had much impressed her, and she became deeply interested in philanthropic work in her new home. She died at the home of her daughter, Mrs. William J. Hiatt, at Dublin, Ind., in December, 1885. See Rhoda M. Coffin, 1910; *Journal F.H.S.*, vol. viii.; Elizabeth L. Comstock, 1895, p. 361, etc.

² Elizabeth L. Comstock (1815-1891), née Rous, of England. See her life, by Caroline Hare, 1895.

by themselves in each window. They earn a good deal of money by laundry work, etc. They have morning and evening family worship, and Meeting on First-day, and twice a week prayer meetings among themselves.

Sarah Smith gave us many wonderful accounts of conversions. She says sometimes she literally "compels them to come in." One was this way:—A desperate character was getting tobacco surreptitiously from some workmen, and S. Smith knew it. One day she said to the woman, "Thee are very unhappy; what is the matter?"—"Nothing" (in a loud angry voice).—"Yes, there is something, and I will tell thee what it is—tobacco."—"Tobacco! Who told you that? Oh! Every chew sends me nearer to hell!"—"Well, thee must give it up."—"I can't!"—"Thee must."—"I won't. I am going to hell." The convicts' prayer meeting was going on, so S. S. told her to come with her, and took her in. All the women were on their knees; S. S. told them about her and asked their prayers. And then she bid the poor trembling sinner kneel down.—"I can't."—So S. S. took her by the shoulders and pressed her down, and *held* her down, and prayed for her. Then she told her to pray for herself "God be merciful to me a sinner." S. S. says she repeated this with a pause between, at least twenty times, and told the woman she *should* not rise till she had said it! At last she began, "God be . . ." no more—a great cry followed, loud and piercing, and the poor prodigal was rejoicing in the forgiving love of her reconciled Father in Heaven. "Oh! Why did I not come before? Why was my heart as cold and as hard as iron? And God was only waiting for me to ask Him to forgive me!"

S. S. says she never so forced a person into the Kingdom before, but she saw clearly she had to do it with this woman. That was four years ago, and ever since she has gone on rejoicing; not for one day has she looked back, and her example of faith and joy in believing is wonderful. I *think* she is in for life, but am not quite sure. It was strange that the disobedience to prison law in chewing tobacco should have lain so heavily on so hardened a sinner's conscience.

After I and others had spoken to them collectively yesterday afternoon (between morning and evening

meetings), S. S. took me to shake hands with the convicts. I had said something in my address to the effect that Christ was just as ready to forgive a murderer as a more respectable sinner, and that it needed the blood of the atonement to blot out my sins of selfishness and pride, etc., as much as those of others which were against the laws of the land. The women were *so loving*, and in the first row I shook hands with were four murderesses! There are seven here in all. One said, with a beautiful smile on her intelligent face, "This is the right hand of fellowship," and I felt it too. These murderesses (two of whom murdered their husbands, and one a whole family) are all earnest and consistent Christians, and helpful among the rest. Being forgiven much they love much.

How infinitely better this plan of life-confinement in such a home than hanging them! I never thought when I spoke that way that there would be one in the room convicted for murder, but only spoke of it as the greatest outward sin; but my having done so drew us closer together, and I felt, as I spoke to them and held their hands one after the other, the glorious reality of the truth that "The blood of Jesus Christ cleanseth from all sin," and that in Him all are one, and I not one particle nearer Him or more loved than they. It did me a deal of good, this actual contact with forgiven murderers—may I never forget the lesson! . . .

HELEN B. HARRIS

On Monday Morning last about four o'Clock, the noted Tavern, commonly call'd the Quakers Tavern, in the Little Sanctuary, Westminster, was broke open and robb'd by three Persons . . .

Newscutting in D., dated 1736.

A few Days since, as the Workmen were pulling down the Quakers Tavern in Thieving-Lane, Westminster, they found several Pieces of old Roman Coin in the Ruins.

Newscutting in D., dated 1751.

Saturday died Mr. John Atkinson,¹ one of the people called Quakers, who many years kept the White Lion tavern, the upper-end of Cornhill.

Newscutting in D., dated 1759.

¹ The London Registers record the death of John Atkinson, of the parish of St. Peters, Cornhill, on the 30th of 12mo., 1758, aged fifty-five years.

Margaret Meekins and the Plague of London

AMONGST the family MSS. of George Brightwen, of Trimley, near Ipswich, is the following memorandum by his late aunt, Mary Sims Brightwen, of Ipswich, who died in 1882, aged seventy-seven:

"Concerning the enclosed Nutmeg-grater, which came into her possession through her mother, Mary [Isaac] Brightwen, of Coggeshall, Essex, as far back as I can remember, this silver nutmeg-grater was kept in constant use and kept with the spoons and ladles in our sideboard drawer; white-wine negus being at that time of day in much more frequent use than now (happily).

"I have often heard my mother say that it belonged to one of her great-aunts,¹ named Margaret Meekings, who was aunt² to her father, John Sims [of Norwich, etc.], and aunt [great-grandmother] to his sister, Mary Smith,³ who at the decease of John Sims's wife,⁴ took his eldest daughter, then twelve years of age, to live with her, and through whom my mother received this relic.

"She told us that Margaret Meekins was a good and pious woman, and lived in London during the time of the Plague, when everybody who was of ability fled from the city into the country.

"This Margaret Meekins thought to be wrong; 'For,' said she, 'if all the healthy leave, what will become of the sick and dying?' So she went in and out amongst them and had large quantities of gruel and messes made for them, and, doing all the good she could, took not the disease.

"Is it too much to suppose that she used this very nutmeg-grater when seasoning the gruel she so liberally distributed?

"In parting with a lot of old silver my mother included the original silver grater, as it was worn smooth, and no

¹ In reality, her great-great-grandmother.

² Great-grandmother.

³ Second wife of Thomas Smith, of Lombard Street, banker.

⁴ Ann Thresher.

longer answered its purpose, and had a tin one made in its place; I remember her doing so well, but she afterwards regretted it, as it had Margaret Meekins's initials upon it, as also the date showing it to have been hers at the time of the Great Plague of London, and consequently before the Great Fire, and the Monument erected to its memory."

Thus far M. S. Brightwen, but it is not clear exactly as to whether the old nutmeg-grater was recovered eventually or no.

Margaret Meakins was a leading London Friend, was born circa 1622, and died of age in Cripplegate, 17 June, 1692, aged seventy. Her husband, John Meakins, born also circa 1622, was a dyer at Cripplegate, and died there 23 September, 1694, aged seventy-two. They had a family of one son, John, who died in 1665, aged four, and three daughters, viz., Mary, who married in 1678, James Strutt, of Wapping; Martha, who married in 1678, William Dry; and Elizabeth, who married in 1680, Benjamin Ollive. From the last marriage descend the well-known Quaker families of Sims, Talwin, Corder, Hagen, Brightwen, Binyon, Perry, Poulter, Green, and others.

The will of John Meakins, dated 1694, names his son-in-law, Edward Cooper, and grandson, John Cooper, whom he makes executors. His son-in-law, Benjamin Ollive, continued his dye-works; and the famous calico-printing and dyeing works at Bromley Hall, Middlesex, carried on by the Ollives, Talwins and Fosters, were the outcome of John Meakins's business.

Margaret Meakins, who was a member of the Six Weeks Meeting in 1671, is one of the twenty signatories to *A Tender and Christian Testimony to Young People*, etc., a quarto pamphlet of eight pages, dated 1685: "From our Womens Meeting at the Bull and Mouth." Amongst other signatories are Ann Whitehead, Lucretia Cook, Mariabella Farmborough, Ruth Crouch, etc.

This was also printed the same year as a broadside of 1½ pages.⁵

Margaret Meakins, together with many other Friends, also wrote a testimony (of two pages) concerning Ann Whitehead (wife of George Whitehead) in 1686.

⁵ Both editions are in B. [ED.]

This narrative relating to the Plague is interesting. It was notorious that the Anglican clergy generally fled from London with the rest, while many of the long-suffering ejected ministers remained in town to assist the stricken and distracted people with their ministrations. Other instances are recorded of those who survived the Plague, in spite of their care of the sick and dying, trusting in God for their deliverance, as was the case, no doubt, with Margaret Meakins.

As a striking contrast to the action of the London clergy, is that of the rector of Eyam, in Derbyshire, the Rev. William Mompesson, who to his eternal honour, together with the ejected rector, Thomas Stanley, laboured in that plague-stricken village of 1666, under the most tragic circumstances one can imagine. The narrative of their heroic labours is one of the most interesting upon record, and we may rest assured will never be forgotten.

JOSEPH J. GREEN

Quaker Sermons in the Pumproom at Bath

"REMARKABLE OCCURRENCE.—Yesterday, between two and three o'clock in the afternoon, when the Pump-room was full of fashionables, a Mr. Fox, attended by several other Quakers, addressed the company for some time; after which Mrs. PRISCILLA GURNEY, a Quakeress, commenced an oration, but was prevailed upon by some Gentlemen to desist."—*Bath Chronicle*, 17—.

Dr. R. Hingston Fox, of London, thinks that "Mr. Fox" may have been Francis Fox of Falmouth. "He was a valued Minister and had a strong voice and solemn manner. He attended London Y.M. in 1794 and might have taken Bath *en route*. He died, young, next year of fever. He is the only Fox, Minister, that I know of in this period (a man)." Priscilla Hannah Gurney (1757-1828) was daughter of Joseph and Christiana (Barclay) Gurney. "She was of the old school; her costume partook of this, and her long retention of the black hood gave much character to her appearance." (*Hare, Gurneys of Earham*, i. 104.) She "was small in person, beautiful in countenance, elegant in manner, delicate in health and almost fastidiously refined in habit" (*ibid.* p. 303). P. H. Gurney visited Bath frequently.

¹ Another copy of this newscutting in D. is dated, in writing, 1817. If this date was correct, "Mr. Fox" was *not* Francis Fox.

Documents Relating to James Nayler

FROM several different sources manuscripts connected with James Nayler have recently reached the Devonshire House Reference Library. We propose to print some of these in full and others in part, with such annotation as shall place them in their historical setting.¹

I

JOHN SPOONER AND AGNES VAYERA TO JAMES NAYLER
[circa 1653]²

James Nayler my deare Brother my deare loue salutes
ye in ye lord truly deare Brother J find ye goodnes of
god great to me in bringeing me into these outward
bondes & ye marcies of ye lord is large & free towards
me ye words wch yu wrott to me they were
excetinge saruisable to me, biding me mind ye foundation
they were like Arowes in my harte & yet like oyntment.
. . . . J should be glad to se more of thy writting to
me if it were but tow lines J am thine in ye wch Jnduers
for euer as J abid faythfull to ye lord.

JOHN SPONER.

my deare Brother Myles Bateman Desiers to be
remembred to ye. Deare hart if yu se our dere Brother
George ffox remembre vs to him ye prays to god for vs.

Deare Brother my deare & tender loue sallutes the,
ye words wch yu wroat to me was ye words of ye Lord.
they sanke depe into me. . . . Deare harte, pray
for me ye J may prise his loue for ye prayers of ye faithfull
auaileth much wth god J am thy sister in my mesuer
AGNUS VAYERA.

Both letters are written in one contemporary hand
upon a small piece of paper.

John Spooner was probably a North-countryman.
In the Tenth Month of 1654 he was in Appleby Jail with

¹ In the notes we have had the valued assistance of William C. Braithwaite.

² From a MS. belonging to Mary Jane Fox, of London, deposited in D.

Christopher Taylor, Miles Bateman, Agnes Ayrey, and others (Swarth. MSS. i. 14, see *Quakeriana*, iii. 25). Later in the year he married Agnes Ayrey, respecting which marriage George Taylor wrote to M. Fell,

Agnes Ayray and Jo: Sponer are (as wee are informed) Married, it were well if it had beene done in the light, our Spirits Cannot releish it only wee leaue it in silence forfeare of giueing offence; but it were well if less of that were pratished amongst friends (Swarth. MSS. i. 214, dated 26 xii. 1654).

The Westmorland Registers record the marriage of "Anne ——" with John Spooner, 9 xii. 1654; Besse states that Anne Ayrey was in prison with John Spooner in 1656 (? should be 1654) and in 1669 "John Spooner and Anne his wife" were "presented" at Windermere for not receiving the Communion (THE JOURNAL, iv. 29).

The only other reference known to us respecting Agnes Vayera is contained in a letter from Richard Hubberthorne to George Fox, from Frandley in Cheshire, 29 iii. 1654, in which he writes,

it lay vpon mee to tell thee that Agnes vairey is not seruisable to goe forth for lust and filth and darknes rules in her and there is A filthy scandall raysed Concerninge her goinge to Eatean³: y^e they not sufferinge them to goe into y^e towne where he preached they lay wayt for him in y^e way and soe charged Another man and said it was he: and was not, and soe y^e truth Comes to bee scandalised by such who run in there wills (Swarth. MSS. iv. 1).

Were Agnes (Anne) Vayera (Ayrey) one and the same?

II

JAMES NAYLER TO THE TOWN OF BRADFORD²

This is a long autograph address, undated, entitled "To y^e towne of Bradforth, priests Officers & people," and referring by name to Alexander Robinson, John Leake and Jonas Waterhouse,⁴ "who profese your selues to be ministers of Xt," to behold the fruits of their ministry. The hearers had stoned, mocked and beaten Friends and

³ The meaning is not clear. Is the reference to Samuel Eaton (c. 1596-1664), minister of Stockport and opponent of Quakerism? "Some of the people here [Stockport] ran things to a great height, and grew wiser than their minister, so that they occasioned him much difficulty" (*Noncon. Mem.* ii. 361).

⁴ Jonas Waterhouse, M.A., ejected from Bradford, 1662. "A learned man, a lover of peace and greatly esteemed for his works-sake" (*Noncon. Mem.* iii. 426).

uncivilly treated the women, and threatened Friends in their meeting-place. Moreover, under pretence of law, they had been haled out of meeting when at prayer, and their blood shed by drunken men.

The subscription reads: "Written from your soules freind who in loue thereto: to your towne came; who to y^e world is knowne by the name of James Nayler.

III

JOHN BILLINGSLEY TO JAMES NAYLER, 1654²

This letter, perhaps the original, dated "Chesterfield, Dec. 23, 1654," is headed "ffor James Nayler Wandring Quaker and his fellow-seducers, persecutors of the faithfull ministers of y^e Gospel of Christ," and invites Nayler "to meete in a way of christian conference." The writer propounds six questions for discussion, of which the fifth runs, "whether you Quakers haue any lawfull call from God to leaue your particular callings or families to wander vp & downe the Nation publishing doctrines contrary to the Doctrine of Christ? I deny it, proue it if you can."

The conference took place as arranged on the 3rd of Eleventh Month (Jan.), 1654/5, and a record of it from the Quaker side was printed in 1655—*Dispute between James Nayler and the Parish Teachers of Chesterfield, by a Challenge against him.*⁵ In reply to Question 5, Nayler states, "Our call from God we witness, to leave all and follow him as wanderers, who had not whereon to lay his head, and in love to soul, to deny our selves, and worldly interest, to publish the acceptable year of the Lord . . . and this is not contrary to the doctrine of Christ, but the same which he practised and those that he called."

Other MSS. in D. refer to this Conference as, e.g. Boswell Middleton, p. 15, and Samuel Watson, p. 147.

John Billingsley (1625-1684) was appointed Vicar of Chesterfield in 1653. He is mentioned in *An Exact History of James Naylor*, 1657, p. 19, and in Fox's *Great Mistery*, 1659, p. 123.

⁵ One copy in D., the date "3^d of 11 mo 1654" being given by an early owner in writing on the title page.

IV

JAMES NAYLER IN BRIDEWELL PRISON⁶28th January 1656, 57.

By warrant from the hand of the hon^{ble} Sir Thomas Widdington, Knt. Speaker of the Ho: of Parliament, dated 16th Dec. 1656, directing the Governors to receive & keep James Naylor at hard labour & to deny him all Society: This warrant was read to J. Naylor who had been brought from Bristol: he was searched to find if he had ink or paper about him: he is to be put to hard labour in the room of the west side of the common prison to be lodged there, bedding, coverlid, two blankets & sheets provided to keep him from the cold, no fyer nor candle allowed. The inner door carefully locked & the out with 2 good locks & keys: the steward to keep the key of the new lock to the outer door & the Porter that of the old lock & the Steward & Porter & Thomas Carpenter an Art M^r to go to deliver to Naylor his work & to search his hemp: & he is to have relief as much as his labour will earn for every cwt. of hemp 8^d & 9^d for work further advanced in heating etc. and to be allowed such diet as is usual. The Steward & Porter to be with him at Meals, but hold no conference with him: if he be ill the Surgeon to attend him: the windows to be glazed & partly boarded & no one but the President or Tres^r & 4 Governors to see him on any pretence whatever, except the Steward & Porter as already ordered.

31st Jany. 1656, 57:—Permitted to J. Naylor that his wife may visit him in the presence of 4 of the Governors & to see that no ink pen or paper be given to him & his room to be searched & J.N. to be transferred to the Stewards House for one day whilst the Carpenter is turning and furnishing the boards &c.

21st Feby 1656, 57:—Dr Higgs for Dr Nurse visits J. Naylor & discovers a wound in his leg, pulse low & water out of sorts, so prescribed sugar of roses

⁶ Printed by permission of the Treasurer of the Bridewell Royal Hospital, from a copy supplied *per* Rev. E. G. O'Donoghue, Chaplain of the Bethlem Royal Hospital.

⁷ Art M^r = Arts Master, the man who taught the apprentices at Bridewell their trades.

& Milke as good for him : when visited by some of the Governors J.N. is found to be well & he only complaining of indisposition but fearing consumption. It is found that he is unwilling to eat meat but prefers boiled Milk & bread & water gruel & barley broth : ordered that he has what diet he pleases commensurate with his earnings.

25th Feby 1656, 57 :—A report on the 23rd inst : Dr. Nurse & others examined J Naylor who alleged that he was sick : but found his pulse good & viewed his water & descoursed with him concerning the temper of his body & concluded that he was not sicke at all but in good health : the com^{er} desire that Parliament be acquainted therewith if occasion so be required.

25th March 1656, 57 :—J Naylor to be permitted to have his wife in his rooms with him. Dr Nurse made a certificate that he may attend the Court without danger to his life—tho weak he is fairly healthy & complains of a cough which he suffered from when in the Army & a pain in the stomach after eating pudding : & that if he worked a bit harder he would degest his food better. When brought before the court J.N. pronounced to be in fair health so was returned to his prison room.

15th May 1657 :—J Naylor being removed to Pollard's House is to be kept in most strict conformity as he was originally & in accordance with the Parliament orders & those of the Doctor.

28th May 1657 :—J. Naylor to be taken care of by an ancient widow Pollard by name, as his nurse, to be tended by her for Soup &c.

24th Nov. 1657 :—Pollard to have 20/- for looking after J. Naylor, but no one to come near him.

20th Nov. 1657 :—M^{rs} Pollard to have 20/- for attending J. Naylor and Dr. Nurse £20 for general attendance on all inmates of the Hospital.

25th June 1658 :—James Naylor being in good health to be put to labour to be allowed what he can earn, or what his friends send him but there is to be a strict watch kept that he have conference with no one other than widow Pollard to do necessities in his room.

26th Aug. 1658:—Mr Moore J.P. solicits delivery of J. Naylor, but not granted.

8th June 1659:—The President reported as to what had been done with regard to J. Naylor: it is not considered safe that he should be set at liberty till he be discharged by Parliament according to the exegences of the Warrant whereby he was committed.

V

JOHN NAYLER'S ACCOUNT AS EXECUTOR TO HIS FATHER,
JAMES NAYLER, 17TH OF MARCH, 1663²

The reall estate by the Inventorye over & above good debts	}	64 ^{li}	10 ^s	4 ^d
Will ^m Naylor owed		2 ^{li}	0	0
Anthonye Casson		2	6	8 ^d
Robert Graveley		2	15 ^s	0
John Scott		15 ^{li}	0	0
Total of the reall estate		86 ^{li}	12 ^s	0 ^d

These debts accounted desperate.

John Hodgson	1 ^{li}	0	0 ^d
Will ^m Swinden	20 ^{li}	0	0
John Naylor	11 ^{li}	0	0 ^d

Total 32^{li}: not to be accounted for.

Debts owing by the deceased & to be deducted out of the reall estate.

To Doctor Brownlowe	3 ^{li}	0	0
To John Roper	1	10	0
To John Lee	11	0	0
To Stephen Oxley	0	5	0
To Mary Simpson	0	4	0
gveing of the will	1	5	0
the mortuarye ⁸	0	10	0
The wiues thirds of the goods ⁹	28 ^{li}	17 ^s	4 ^d
Total to be defalked ¹⁰	46 ^{li}	11 ^s	4 ^d

⁸ A *mortuary* was a customary gift claimed by the incumbent of a parish from the estate of a deceased parishioner.

⁹ A "third of the goods" was the extent to which a widow could claim in the case of no will being left.

¹⁰ *Defalk* is to deduct from an account. The word is still locally in legal use in U.S.A.

charged vpon him
 defalke
 Remaines

86^{li} 12^s 0
 46^{li} 11^s 4^d
 40^{li} 0 8^d

ffortye pounds being
 devised to Sarah a
 daughter as a legacy &
 her childs p^{te} & portion¹¹

Soe there is eight pence to be
 devided amongst the mother
 & fve children—according to
 the devise of the will, & nothing
 for the Executor but his labour
 for his paines.¹²

As James Nayler died in October, 1660, it seems strange that the account should not be made till March, 1663/4. But the names Oxley and Roper, and also William Nayler, occur in close association with Nayler in a letter written to him by R. Farnsworth in 1652 (Swarth. MSS. i. 372), and the paper here printed is one of a series that undoubtedly concerns James Nayler.

Although we have no proof that Nayler's wife, Anne, was in sympathy with his religious principles, it is evident from the petition she addressed to the King in February, 1656/7¹³ that she was anxious to be with her husband in Bridewell, and to relieve his sufferings.

No entries occur in the Friends' Registers for Yorkshire of the births of children of James Nayler, but the Wakefield Parish Registers record the baptisms of Mary (1640), Jane (1641), and Sarah (1643), the name of the wife not given (*D.N.B.*).

¹¹ As only three children appear on the Wakefield Parish Registers, Sarah, born 1643, the youngest, it seems possible that the *five* children mentioned in 1663 were of a second marriage; which might account for Sarah's legacy.

¹² This seems rather unnecessary self-pity on the part of the "Executor," as, according to the list of "desperate" debts, he owed £11.

¹³ *Extracts from State Papers*, p. 24.

The past is never irrelevant; it is a guiding series of lights, and it has to be prolonged. To-day no study of origins is considered waste of time that is pursued in earnest; and we may fairly claim that to test our own ideas and instincts and experiences by those of other ages is, at the very least, what we call scientific; while in the practical conduct of life it may save us from false starts innumerable and help to set us on some sure path.

Preface to Glover's *Nature and Purpose of a Christian Society*, 1912.

The Cambridge "Journal"

Continued from vol. ix. p. 203

25.—Vol. II. p. 405.—Since the note was written respecting Elizabeth Heath of the Queen's Head, Mansfield, the energetic researches of Emily Manners, of Mansfield,¹ have thrown doubt upon the statement that George Fox lodged at the Inn kept by Elizabeth Heath. The Editor's authorities for the statement are (i.) the title of the drawing, signed "E. B., Jr.," and "T. M." (i.e., Edward Backhouse and Thomas Mounsey), "The Queen's Head Inn, where G. Fox used to stay at Mansfield," and (ii.) a paragraph in *The Friend* (Lond.), 1851, which connects the landlady of the Queen's Head with the founder of the Charity.

26.—Vol. II. 463.—In addition to the premier place occupied by women in preaching Quakerism was also that of suffering from the lash—the first Friend to be whipped in England was Mary Fisher, and the first in America was Mary Clark. So states Bowden in his *Hist. of Friends in America*, i. 126.

27.—Vol. II. 228.—The Governor of New Castle, Delaware, who invited George Fox into his house, was Captain Carre. See note to Samuel Smith's *Hist. of Friends in Pa.*, chap. II. (*The Friend* (Phila.), xviii. 381):—"Captain Carre went commonly under the denomination of Governor among the inhabitants here."

28.—Vol. II. pp. 242, 244.—The visit of John Cartwright and John Jay to "Acomake in Virginia" is twice referred to (not in Ellwood ed. of *The Journal*). In a book by Jennings Cropper Wise, of Richmond, Va., entitled *Ye Kingdom of Accawmacke or the Eastern Shore of Virginia in the Seventeenth Century*, Richmond, 1911, there is a full account of this district.² Accomack means "on-the-other-side-of-water place," or "the other shore," that is the detached portion of Virginia lying to the east of the Chesapeake, and on the borders of Va. and Md.

There was another Accomack in N.E., now Plymouth, Mass.

29.—Vol. II. pp. 241-243.—The town and district of Annamessex lies to the north of Accomack, and within the colony of Md., in Somerset Co. *Ani River* is probably the same as *Anemessy River*. See above book, and *THE JOURNAL*, ix. 50; vi. 135.

¹ See next number of *THE JOURNAL*.

² See page 30 of this number.

30.—Vol. II. p. 242.—The *Wicocomoco*s were a tribe of Indians "who dwelt far up the great bay" (*op. cit.* p. 58). *Wicomoco* means "place where the houses are building." See THE JOURNAL, vi. 134, n.

William Colebourne is twice mentioned by Wise, once in 1651/2, as signatory to an engagement of faithfulness to the Commonwealth, and again in 1660, when arrested and taken to James City for harbouring Quakers.

31.—Vol. II. p. 243.—*Hungar's Creek* was in Northampton Co., on the Eastern Shore, in the district known as Accomack. Wise frequently mentions the place and river *Hungar* (*Honga*).

32.—Vol. II. p. 238.—*Kiketou* may be the Indian village *Kickotan*, "located upon the present site of Hampton," Va. (*op. cit.*). Esther Palmer was at *Kicatan* in 1705 (THE JOURNAL, vi. 68), and Thomas Story about the same time, also Samuel Bownas.

33.—Vol. II. p. 233.—A *Col. Thomas Dew* is mentioned by Wise, *op. cit.*, as an assistant to Gov. Bennet in the settlement of the peace of Northampton Co. (Accomack).

34.—Vol. II. pp. 209, 210, 240.—*Patuxent*—"little falls"; *Choptank*—"stream that separates"; *Potomack*—"something brought," or "they come by water." See "Translation of certain Indian names found in Accomack and Northampton Counties, and on the Eastern Shore of Maryland," in Wise, *op. cit.*

35.—Vol. II. p. 430.—*Lewis Morris* died 14th of Twelfth Month, 1690/91. *Mary Morris* died on the 21st of the same.

On Thursday last died, immensely rich, at his House in Old-street, Mr. Hackney,¹ one of the People call'd Quakers, an eminent Scarlet Dyer.
—Newscutting in D., dated 1737.

¹ This was probably Joseph Hackney, who died 9 xii. 1736, aged fifty-six.

On Thursday Mr. Dickinson,¹ a Quaker of Bristol, was married to Miss Barnard of Fenchurch-street, a young Lady of the same Persuasion, of fine Accomplishments, and very considerable Fortune. They dined afterwards at Pontack's, where there was an elegant and splendid Entertainment prepared on the Occasion; after which the whole Company in a Train of near Twenty Coaches, set out for her Father's Country House, at Kingston upon Thames.

—Newscutting in D., dated 1736.

¹ Ezekiel Dickinson, of Monks, Wilts, gentleman, married Frances Barnard, daughter of Thomas Barnard, late of London, at Devonshire House, 26 vi. 1736.

Presentations in Episcopal Visitations, 1662:1679

LINCOLNSHIRE Arranged in Wapentakes

Continued from vol. vii. page 20

MANLEY WAPENTAKE

WHITTON. 1662. Aug. 22. James Taylor, Thomas Norton, Robert Walker—for refusing to come to Church.

1662. Aug. 25. Thomas Norton and Robert Walker—Quakers who absent themselves frō the Church.

1663. April 30. Elizabeth the wife of James Taylor, Elizabeth the wife of Thomas Norton—for her refusal to come to Ch.

Hellen the wife of Robert Walker—for the like—stand excoicate, still unabsolved.

1663-4. Rob^t Walker, James Taylor, Tho : Norton—excoicate.

1663. Oct. 15. Thomas Norton—as an excommunicate pson & as a Quaker.

James Tayler, Rob^t Walker—for the like.

Elisabeth the wife of the said Thomas Norton—as a pson suspended.

Elisabeth the wife of the said James Tayler, Ellen the wife of the said Rob^t Walker—for the like.

Thomas Norton—for burying a child unbaptized, liveing 3 weeks or a Moneth as wee know.

* * * *

Willm Fowler itm—for employing as a servant under wages Thomas Norton of Whitton being a pson excoicate with Inhibition & soe conversing with him for the most part of the last harvest.

1664. Nov. 7. James Taylor & his wife, Thomas Norton & his wife, Rob^t Walker & his wife—for standing excoicate.

WINTERINGHAM. 1662. Aug. 25. Thomas Wresle, Will^m Smyth, Will^m Shauckster, Anthony Shauckster—presented for reputed Quakers & not coming to their pish Church.

Elizabeth Edwards, widdow, Michael Sutton, Anthony, the sonn of Michael Farrow, Rob^t Nicholas, the sonne of Edward Wilkinson, Ann Beck, vid, Will^m Harrison, Rob^t Harrison, Susanna Brown their servant, Mary, the wife of Thomas Oliver, Gervase Oyle and Mary his wife, Rob^t Pyle, Edward Baildon and Magdalen his wife, Rob^t Sharpe & Elizabeth his wife, Ann Hood their servant—ditto,—ditto.

Anne Beck—for not coming to Church to heare divine Service & not receiving the Sacrament.

Ann Foster, Mary Foster—presented as Quakers.

Alice wife of Tho. Wressell—pd for refusing to come to her pish Church & retorne thanks for delivrance in the pill of Child-birth.

1662. Oct. 29. Gard dicunt:—That they present as refusers to come to the publique assemblies, prayers & services of the Church.—Thomas Wressell & Alice his wife, Will^m Smith his late apprentice, Anthony Shaukston, Willm Harrison, Susanna Browne his maidservant, Rob^t Harrison his brother, Anne Becke, wid, Rob^t Wilkinson, Rob^t Sharpe & Elizabeth his wife, Gervase Oyle & Mary his wife, Edward Baildon & Magdalen his wife, Rob^t Oyle, Anne Fisher, Mary Foster—all ex. before.

1663-4. Tho. Wressell & Alice his wife, Antho: Shaukster, Nich: Wilkinson, Antho. Farrow, Mary Foster, Anne Beck, Willm Harrison & Mary his wife, Thomas Oliver & Mary his wife, Gervase Oyle & Mary his wife, Rob^t Sharpe & Elizabeth his wife, Edw. Bailden & Magdalen his wife, Rob^t Oyle—for standing excoicate.

1662. Oct. 29. They present for refusing to make their publick thanksgiving to God in the Church after delivery from the pill of Childbirth these married women following—Alice the wife of Thomas Wressell, Anne the wife of Michael Sutton, Elizabeth the wife of Rob^t Sharpe, Mary the wife of Jervase Oyle, Magdalen the wife of Edward Bailden.

For refusing to send their Infant Children to be baptised in the Church—Tho. Wressell, Rob^t Sharpe, Gervase Oyle, Edward Bailden, Rob^t Oyle—all ex before.

for goeing to plow on the day of the feast of St. Michael the Archangel—Rob^t Harrison—ex.

for refusing to bury their dead according to the Rights of the Church of England & for burying them in an Orchard—Willm Harrison, Tho. Wressell.

1663. Ap. 30. *ut supra*.

1663. Oct. 15. *ut supra* for standing excoicate with Inhibition—Mary the wife of Willm Harrison for refusing to come to her pish Church.

1664. Ap. 21. Willm Harrison—for taking to himsefe one Mary Smith of the Isle of Axholme as his wife & was not married according to the Lawes of the Realme.

1664. Nov. 4. Mary Foster, Anne Brick [Beck], Willm Harrison & Mary his wife, Thomas Oliver & Mary his wife, Gervase Oyle & Mary his wife, Rob^t Sharpe & Elizabeth his wife, Edward Baldwin [Bailden] & Magdalen his wife, — Oyle—for standing excoicate.

G. LYON TURNER

To be continued

Sayings of William Penn

QUAT is not the Religion of a man's choice, is the Religion of him that imposes it.

We are apt to be mighty hot upon speculative Errors, and break all Bounds in our Resentments; but we let practical ones pass without Remark, if not without Repentance: As if a mistake about an obscure Proposition of Faith were a greater evil, than the breach of an undoubted Precept.

Let us not think Religion a litigious thing; nor that *Christ* came onely to make us good Disputants, but that he came also to make us good Livers.

Men may be angry for God's sake, and kill People too. *Christ* said it, and too many have practised it. But what sort of Christians must they be, I pray, that can hate in his Name who bids us love, and kill for his sake, that forbids killing, and commands love, even to Enemies.

O that we could see some men as eager to turn people to God, as they are to blow them up, and set them one against another.

William Penn's Answer to William Popple, c. 1683, in *A Letter to Mr. Penn with His Answer*, 1688.

Consult not away thy convictions.—William Penn to Princess Elizabeth, 1677, see *Bulletin of Friends' Historical Society of Phila.*, iv. 87.

Early Friends on the Eastern Shore of Virginia

THE history of the little peninsula, about seventy miles long and eight miles wide, extending southward from Maryland and forming the eastern side of the great bay of Chesapeake¹ has recently been written by Jennings Cropper Wise, of Richmond, Va., and published by the Bell Company of Richmond (9 by 6, pp. 406, \$2.00, but without map—a great loss), under the title, *Ye Kingdome of Accawmacke or the Eastern Shore of Virginia in the Seventeenth Century*. This study commences with the discovery of the Eastern Shore by the Spaniards in 1524, and then describes the coming of the English under Bartholomew Gilbert in 1603, and John Smith in 1607.

The advent of Quakerism was on this wise (page 155):—

Toward the latter part of 1657, a ship arrived at Jamestown with Thomas Thurston² and Josiah Cofalle, the first preachers of the Society of Friends to come to Virginia. They were promptly arrested as disturbers of the peace, and imprisoned, but being soon released they repaired to Maryland. Soon after the arrival of Thurston and Cole, Quakers began in great numbers to make their appearance on the Eastern Shore of Maryland and in the northern part of Northampton [Accomack], where population was comparatively scarce, and where they could establish themselves without much interference. . . .

William Robinson [Boston martyr] was perhaps the most conspicuous Quaker Missionary in Northampton, and held conventicles in many of the planters' homes. His influence must have been very great, for it extended to all parts of the Colony. . . . Six of the fourteen months he spent in Virginia were passed in jail. Robinson continued his activity in importing his brethren whenever he was at liberty, and under the pretense of transporting them to Paxtuxent, he would land them at Nassawaddox, where they were received by Levin Denwood³ who provided a ten-foot log cabin for a house of worship. This was probably the first Quaker meeting-house in Virginia, and continued to be used as such until converted into a wheat barn. A much better structure was erected later at Nassawaddox, for after the Act of Toleration,

¹ Chesapeake="a superior or greater salt bay."

² For Thomas Thurston, see *Camb. Jnl.*

³ For Levin Denwood, see *THE JOURNAL*, vi. 135, n.

passed in 1688, George Brickhouse, of Northampton, left to the Quaker sect an acre of land surrounding the meeting-house, and Mrs. Judith Patrick bequeathed thirty shillings for the repair of the building. (*Northampton County Records*, vol. 1683-89, p. 400; vol. 1689-98, p. 435.)

In 1660, the Virginia Assembly passed stringent laws against "these strange people who were accused by the Accomackians of slandering the clergy, of defying the laws, and of uttering blasphemy." This persecution resulted in the removal of many Friends across the border into Maryland, but those who weathered the persecution rose into favour with the inhabitants of Accomack. Thomas Brown and his wife, of Brownville, on the seashore of Northampton, "were visited by many distinguished Friends from Philadelphia" (Wise, quoting Meade's *Old Churches*), "and were of such known integrity that their affirmation was received instead of their oath" (page 158; see *THE JOURNAL*, vi. 135, where, in the account of the visit of Esther Palmer to Accomack, 1705, there is a reference to Susanna, widow of Thomas Brown).

The author does not quote in his book any direct Quaker authority, nor does he note such in his Bibliography. He might have made mention of the visit of George Fox, who travelled down as far as Hungar River, and of two of his companions who also visited Accomack (see page 25 of this issue of *THE JOURNAL*).

The following supposed narrative of a Pocomoke Chief will be read with interest:—

In the moon of Roasting-Ears (August) palefaces from the land of the Accomacks wanted war. The black wampum-belt, the red hatchet painted on it, was sent from chief to chief along the sea-side and over beyond to Pocomoke. The King of the bad whites was angry, and came with horse and guns. After awhile the cloud went down. The Quackels [Quakers] came into our land. The bad white chief and his friends had driven them there. They loved peace. But at one time he put on his war paint and swam the Pocomoke and followed them to Pocomoke. He hated Quackels. Once we thought of killing all the whites when in a quarrel and divided. But the Quackels were kind to Indians. Then the great father across the bay said the bad white chief must stay beyond the marked trees (page 63).

* Probably Col. Edmund Scarborough (Conjuror Scarborough), who died in 1670/71. He bore great hatred towards Quakers. See Jones, *Quakers in American Colonies*, 1911.

The Work of Friends' Reference Library, Devonshire House

It is thought that information respecting some of the literary activities carried on in connection with Friends' Reference Library at Devonshire House may prove of interest to our readers.

VISITORS

During the summer and autumn of last year a large number of American visitors, Friends and others, made Devonshire House one of their places of call. Americans generally are keenly interested in the Penn collection of MSS. and relics; and Friends from the other side, or descendants of Friends, are delighted to find, as they usually can, some reference in the Card Catalogue to their forebears, or to see some seventeenth century manuscript or tract in which appears the name of their immigrant or earlier ancestor.

A few of the entries in the Visitors' Book will show that persons from many parts are finding their way into this department of the Central Offices. Pfarrer Theodor Sippell, Schweinsberg, Germany; Charles M. Andrews, Professor of American History in Yale University, U.S.A.; Evarts B. Greene, Professor of History in Illinois University, U.S.A.; I. I. Cox, Professor of History in the University of Cincinnati, O., U.S.A.; W. Penn Cresson, United States Embassy, London; Miss Baily, of Pa., the holder of the first Travelling Fellowship of the University of Illinois, U.S.A.; Dr. Karl Pearson, University College, London; A. L. Bell, H.M. Dockyard, Rosyth, N.B.; Miss French, Record Searcher for the Committee on English Research, New England Historic Genealogical Society; Albert E. Morlan, Belize, Central America.

RESEARCH WORK

A few of the subjects of research may here be given, some of them having been worked out by the Library Staff, and others by students themselves:—Appreciative notices of the good influence the Friends have had on the world; Quaker imprisonments in Horsham Jail; Quittrents in American Colonies; Information regarding the ship *Welcome*; German Influence on England of the Seventeenth Century, particularly through the mystic, Jacob Boehme; International Tribunals; William Penn's coat-of-arms; statistics of birth-rate.

Among students engaged on Quaker literature in the Library may be mentioned:—

Alice Clark, of Street, Somerset, who is making a thorough search for information on the principles and practice of Friends regarding the equality of men and women.

Miss Violet Oakley, of Philadelphia (introduced by W. Penn Cresson, of the American Embassy), has come over to study subjects suitable for paintings on the history of Pennsylvania. Miss Oakley has been commissioned to continue the work, begun by the late Edwin A.

Abbey, of decorating the principal rooms of the State Capitol at Harrisburg, and she desires that all her subjects shall illustrate the spirit of the work of William Penn.

Albert Cook Myers is still busily pursuing his researches for his standard edition of the works of William Penn, with Devonshire House as his British base. Ellen M. Dawes is assisting him.

Dr. Hingston Fox and his daughter are availing themselves of fresh material in D. for a life of Dr. John Fothergill.

M. Christabel Cadbury, of Sutton Coldfield, completed, in the autumn, her studies here for her biography of Robert Barclay the Apologist, since published.

Helene Fenger, of Copenhagen, spent some time in the Library preparing to write a history of the Society of Friends in Denmark.

A London lady has spent many hours at Devonshire House, and also in Plymouth and elsewhere, collecting information regarding William Cookworthy and Richard Champion, famed makers of porcelain and china ware.

Georgina King Lewis has been in frequent consultation in regard to her new Life of John G. Whittier.

NATIONAL LIBRARY OF WALES

Communications have recently been opened with the National Library of Wales, Aberystwyth (the foundation stones of which were laid by the King and Queen in July, 1911), per the Librarian, John Ballinger, M.A. The Library has acquired, by purchase or gift, complete sets of the publications of the Friends' Historical Society, the *Friends' Quarterly Examiner*, and the *Annual Monitor*; and other Friends' books, especially those relating to the Principality, are being collected and despatched to Aberystwyth.

NEW BOOKS

New books are being constantly added to the Library. These and other objects of historical interest are usually on exhibition during Meeting for Sufferings week, i.e., for a few days prior to the first Friday in each month.

A Quaker well known at the West-end of the town, after having curiously explored the rarities in the Tower, was informed by the Warden who conducted him, that it was customary for visitors to make a present to the Wardens on duty. Nehemiah hereupon placed in the hand of his friend a silver twelve-pence; this produced a remonstrance from the Warden, saying that, as there were twelve of them on duty, it would only be a penny a-piece. "Return my gift," says Nehemiah. This being done, a copper penny supplied its place, accompanied by these words:—"Take this, and inform thy brethren, that thou only wast employed by me."

News-cutting in D., dated 1788.

Friends in Current Literature

INCLUDED in *The History of Burnside*, recently written by Thomas Jones, for many years schoolmaster in the Parish (Kendal: Atkinson and Pollitt, pp. 52), are several letters, printed from a modern manuscript, purporting or pretending to be written in the early Quaker days. We have studied the contents carefully and have come to the conclusion that the letters are of modern date, cleverly written, but inaccurate in numerous details. The first letter is of pre-Quaker date—"June 30, 1648"—"George Foxe's views" had not reached Westmorland in that year.

A Guide to British Historical Fiction, by Buckley and Williams (London: Harrap, 7½ by 5, pp. 182, 2s. 6d. net) has just appeared. Two Quaker novels receive attention—"Friend Olivia," by Amelia E. Barr, and "A Gallant Quaker," by Margaret H. Robertson—both dealing with the heroic period of Quakerism.

The Central Standing Committee of London and Middlesex Q.M. has issued a useful folder, entitled *Short Summaries of Recent Friends' Pamphlets* (Secretary, 136, Bishopsgate, London, E.C.). The brief notices are divided under headings; the pamphlets are from the stock of London Y.M., Yorkshire 1905 Committee, Friends' Tract Association, Friends' Home Mission and Extension Committee, and Headley Brothers.

Dr. Williamson, of Hampstead, has recently concluded a work on horology, entitled *The Catalogue of the Collection of Watches, the Property of J. Pierpont Morgan*. Its size is imperial quarto, and it is privately printed on hand-made paper, on Japanese vellum, and on pure vellum, for gratuitous distribution only. There are some 300 pages in the volume, the best edition having fifty-five gravure plates and thirty-seven hand-coloured facsimiles. The pages containing references to Quaker watch-makers, of whose work there are specimens in the "Collection," have been presented to D.—George Graham (1673-1751), Daniel Quare (1648-1723/4) and Thomas Wagstaffe (c. 1724-1802). The author of this magnificent work has been in frequent communication with the Librarian at Devonshire House during its progress, and he has kindly acknowledged in print the assistance received.

Under the not very pleasant-sounding title of *The Open Sore of Christendom*, the Rev. W. J. Sexton writes of the divisions which separate and mar the Church of Christ. (London: J. & J. Bennett, Ltd., 7½ by 5, pp. 327, 2s. 6d.) Among notices of the Free Churches there is a well-written section on "Quakers, or the Society of Friends." The author should have included Friends among the denominations with the right of presenting addresses to the Throne (page 107).

An outside view of a Friends' Meeting appears in *The Manchester Courier* of 11 November. The article contains these poetically expressed sentences:

"Last of all, another woman rose to her feet, and told us that certain words had been ringing through her ears all through the service. These words were: 'Jesus Christ has no feet or hands save yours and mine.' And then she resumed her seat, and almost instantly there went through the congregation a faint shudder and stirring, and I knew that the service had come to an end. Each of us must have felt instinctively that by the speaking of this graphic sentence the coping-stone had been placed upon the bridge that joined the congregation to that other world we were all seeking. Only a poetic and sensitive people could have seen that there was nothing left to be said. 'Jesus Christ has no feet or hands save yours and mine.' There is sin and suffering in the world; it is for you and me to replace sin with purity and suffering with joy."

The Meeting was Manchester.

Our Friend, Max Bellows, of Gloucester, has at last concluded his great work, and his *Dictionary German-English and English-German* has been published by Longmans, Green & Co. (7½ by 5, pp. 806, 6s.). The plan of the book is similar to that of John Bellows's "French Dictionary," and the printing, being done at the well-known Gloucester firm of Bellows, is, of course, beautiful.

On behalf of the Friends' General Conference Advancement Committee of Philadelphia Y.M. (Hicksite), Henry W. Wilbur, 140 N. 15th Street, Philadelphia, has prepared a little book, similar in style to his "Job Scott," entitled *Five Points from Barclay* (6¾ by 5, pp. 80, 50 cents). The propositions dealt with are Immediate Revelation, Universal and Saving Light, Ministry, Worship, and Justification.

Philadelphian Friend-Publishers have again provided us with calendars of a Friendly sort. The Biddle Press of 1010 Cherry Street has a *Historical Quaker Calendar for 1913*, composed of six leaves, 11½ by 8½, each with a picture. These pictures represent: George Fox refusing to take the oath before Judge Twisden, with extract from the *Camb. Jnl.*; Barclay of Ury, with extract from Whittier; Ellwood reading to Milton, with quotation from Ellwood's "History"; Elizabeth Fry speaking to convicts bound for Australia, with some lines from Lewis Morris; William Penn and Rebecca Wood, of Darby, with account of the incident; John Woolman and the Slave, with extract from Woolman's "Journal." The price is 50 cents, postage paid.

Walter H. Jenkins, 139 N. 15th Street, has issued *A Calendar of the People Called Quakers*, with twelve sheets 15½ by 9½, and as many illustrations; five of the pictures are reproductions of J. Walter West's paintings, there are portraits of J. G. Whittier and Lucretia Mott, views of the Meeting House at Fourth and Arch and the Logan homestead of "Stenton," and a copyright reproduction of Violet Oakley's "William Penn, Student at Christ Church." The price is 50 cents; by mail 60 cents.

Dr. Axon, of Manchester, has an article in *The Nation* (New York), of November 7, on the famous dialogue between Dr. Johnson and Mrs. Knowles in 1778; and in a previous number (June 6) there is an article by R. W. Kelsey, of Haverford, on "The Originator of the Federal Idea."

There are several very interesting articles from a historical point of view in Tenth Month's *Friends' Quarterly Examiner*. Ernest Jones, of Kendal, describes the "Threshing Meeting" of early Quakerism, and queries:—

"Is there not a real danger that modern Quakerism may admire these early Friends without sharing their travail, without entering into fellowship with them in their self-surrender, their allegiance to the demands which God made on them? Is it unfair to say that in many a Quarterly Meeting there is very little analogous to the early history of the Society?"

W. C. Braithwaite makes live again an ancient account of three pounds paid out for the horses of certain travelling Friends as they passed through Banbury in Oxfordshire (1677 and 1678). After giving some particulars of the Friends named, he adds:—

"It shows the extraordinary richness of Quaker historical materials that you should be able to take a random page of accounts in an old minute book, and call back to life the personalities of nearly every one who is mentioned, besides identifying in several cases the particular journey on which the Friend was engaged, whose horse required to be stabled and shod in the town of Banbury. I suppose a like commentary could be constructed with little difficulty from many another page of forbidding-looking accounts."

Isaac Sharp occupies eleven pages with a very appreciative review of Dr. Jorns's "Studien über die Sozialpolitik der Quäker."

The negro problem in America has received further treatment in a thesis recently written by Richard R. Wright, Jun., Research Fellow in the University of Pennsylvania, entitled *The Negro in Pennsylvania, A Study in Economic History* (9½ by 6¼, pp. 250, \$1.50). The author writes:—

"The founders of Pennsylvania sanctioned Negro servitude, stating in very clear language the handicap under which Negroes must live and labor (p. 6)—Slavery reached its height in Pennsylvania between 1750 and 1763.—In 1775, 2,000 slaves were held.—On the whole it may be said that as compared with other colonies, the slavery which existed in Pennsylvania was mild (p. 8)."

The history of the attitude of Friends towards slavery is traced in considerable detail, and the Negro is then considered under such relations as Occupation, Business Enterprise, Education, Crime, Poverty, and Social Progress.

W. B. Selbie, M.A., D.D., Principal of Mansfield College, Oxford, has written a delightful little book on *Nonconformity: its Origin and Progress*,

in the Home University Library of Modern Knowledge, published in London by Williams & Norgate, and in New York by Henry Holt & Company (6 $\frac{3}{4}$ by 4 $\frac{1}{2}$, pp. 256, cloth, 1s. net). When the history reaches our period, there is a chapter on "The Quakers" (18 pp.), which contains a *résumé* of their rise and early history, but it is curious that throughout the chapters headed Reaction and Decline, Revival, Progress and Consolidation, the Society of Friends is not once mentioned. We are told (p. 198), that, at the beginning of the nineteenth century, Nonconformists "could not be married in their own churches, nor be buried, save with the rites of the Church of England," and on p. 211, that before the Burials Act of 1852 "a few chapels had small private burial-places attached to them," but that otherwise, "in most places, when Nonconformists had to bury their dead, it was with the help of the clergyman, and under the rites of an alien Church,"—but how about the hundreds of Quaker burial grounds in all parts of the United Kingdom? and the many Quaker marriages and burials constantly taking place through the centuries, all entirely free from State control as regards the religious ceremony? Elizabeth Fry is mentioned (p. 194), and John Bright (p. 202), but there is no mention of the religious communion to which they belonged. Joseph Lancaster is called "a young Quaker" (p. 204), but this is the only hint that Quakers even existed, to say nothing of their philanthropic and religious activity, during the eighteenth and nineteenth centuries. It is time for the Rowntree history to teach historians the facts.

The author, in his last chapter, has a few words about the present and future of the Society (the italics are not in the book):—

"The Quakers *remain* a kind of spiritual elect, *clinging* as they do to the doctrine of the inner light. They have an influence out of all proportion to their numbers. Their unwavering testimony in the cause of peace, and their bold experiments in social service, have put all the Churches in their debt. There are *signs*, too, of a revival among them, led by their younger men" (p. 247).

Leonard Doncaster's contribution to the Cambridge University Press Manuals of Science and Literature—*Heredity in the Light of Recent Research*, has now run to a second edition, after having first appeared in 1910, and having been reprinted in 1911. A chapter on "Heredity and Sex" has been added. L. Doncaster (of Sheffield) is a Fellow and Tutor of King's College, Cambridge.

Headley Brothers have prepared a portfolio containing five *Quaker Pictures* by J. Walter West, R.W.S., which they have on sale at 140, Bishopsgate, London, for 21s. the set. The photogravures are The Thorny Path of Knowledge, A Weighty Consideration, Lavender Time, and The Dropped Stitch, and the colour print is A Silent Meeting. These are all beautiful reproductions, especially the last named, and we are sure many of our readers will be glad to obtain this set. Walter West is a well-known Friend-artist, living near London. Specimens of his work may be seen at Headley Brothers, and in D.

The Friends' First-day School Association, 15, Devonshire Street, London, E.C., has prepared, in connection with the magazine "Teachers and Taught," a series of *Graded Lesson Courses for 1913*. There is (i.) A Year's Course of Nature and Home Talks, (ii.) The Beginners' Course, (iii.) The Primary Course, (iv.) The Junior Course, (v.) The Intermediate Course, and (vi.) The Senior Course. This is still the only complete graded scheme published on this side of the Atlantic. Friends have been leading the way in this matter for some years, and many non-Quaker Sunday Schools are using the lessons, and also the F.F.D.S.A. paper "Teachers and Taught." Apply to Headley Brothers.

The disestablishment question in Wales has been fully treated in *The Church in Wales*, by Anthony W. Dell, B.Sc., a son of Louis Dell, of London. Anthony Dell is a journalist by profession, and now on the staff of "The Daily Citizen." He spent some time at the Caen University, specially studying history and literature. His book is the result of prolonged research and enquiry, and appears to state a clear case for disestablishment and disendowment, neither of which, in the author's opinion, will work any harm to the Episcopal Church in Wales. Towards the close there are useful references to other cases of disestablishment (Westminster: King & Son, 7½ by 5, pp. 83, 6d. net).

There is mention of George Fox's imprisonment in Cornwall in an address given by Alfred F. Robbins, of London, a native of Launceston, to a gathering in this town to commemorate the Bi-centenary of Congregationalism. See *The Weekly News* (Cornwall, November 30).

The Sunday School Association (Unitarian) of Essex Street, London, W.C., has published a short biography of Isaac T. Hopper (1771-1852), of Pennsylvania, at the price of sixpence, written by Henry Rawlins, M.A. The title runs *A Hero of the Anti-Slavery Movement. The Story of Isaac Hopper*. The frontispiece is a portrait of Isaac, taken from the standard biography by L. Maria Child, 1853.

Several attempts have been made to establish a school for Friends' children in Tasmania. Thomas Mason kept school at Hobart from 1847 to 1851, and in 1855 Margaret Beale opened one for girls. Frederick and Rachel Mackie conducted a mixed school from 1857 to 1861, and later, for a short time Lydia Wood, a Croydon teacher, had charge of a few children in Liverpool Street, Hobart. In 1884, proceedings were set on foot which resulted in the establishment in Hobart of the present School, in 1887, under the care of Samuel and Margaret Clemes. There were thirty-three scholars at the opening. Premises were purchased at Hobartville, on the northern boundary of the city, and various additions have since been made to the original buildings. In 1903 there were 206 scholars on the roll and in Seventh Month last 248, of whom 54 were boarders; 1,250 children have passed through the School.

These and other interesting particulars may be read in a pamphlet entitled *Rise and Progress of the Friends' High School, Hobart*, being a paper read at the General Meeting of Australian Friends held at Hobart, in Tenth Month, 1912.

A valuable *Chronological Table of Facts relating to the Work of the Friends' Foreign Mission Association, 1827-1912*, has just been issued (London: 15, Devonshire Street, Bishopsgate). The first date records an address by Henry Townley, a Missionary in Calcutta, to Friends, on behalf of the heathen, and the last, the death of Henry Stanley Newman, first and only Honorary Secretary.

The latest issue of the *Bulletin of Friends' Historical Society of Philadelphia*, vol. iv., no. 3 (Editor: Allen C. Thomas, Haverford, Pa.), has a series of articles dealing with old-time American Quakerism, including Thomas Penn's Walking Purchase, 1737, by W. W. Dewees; Certificate of Mary Rogers, 1698, by M. Ethel Crawshaw; and A Catalogue of Public Friends who died in Pa., 1684, etc., from a MS. in D.; also an Address of Canadian Friends to Lord Durham in 1838.

The Literary Year Book is a useful book for writers and publishers to have at hand. The first part contains an alphabetical list of authors, which includes the following Friends: J. Gilbert Baker, H. B. Binns, William C. Braithwaite, George B. Burgin, C. Fell Smith, Sir Edward Fry, J. Rendel Harris, Thomas Hodgkin, E. V. Lucas, Sir A. E. Pease, Norman Penney, Joseph Rowntree, Henry M. Wallis, and John Watson, and Part II. has a list of Libraries, among them appearing the Devonshire House Reference Library, and later come Societies and Clubs, Typographical terms, etc. (London: Ouseley, 7½ by 5, pp. liv. + 378 + 264 + 176, 6s. net.)

In *The Granta* for November 23rd (Cambridge: Spalding) there is a leading article by Philip J. Baker, the noted athlete, son of Joseph Allen Baker, M.P., on "Olympiads and the Noble English Press."

In the last volume of *THE JOURNAL* (p. 70), appeared a report of a conference on education in Syria. Another was held in April last and an account of the proceedings has reached us from Marshall N. Fox, who is a member of the Committee of the new Missionary Educational Union in Syria and Palestine. The report can be obtained from the American Press, Beyrout, Syria, for a franc, post free.

The Annual Report for 1911 of the Chief Medical Officer of the Board of Education has just been issued—a volume of 334 pages. The Report is addressed by Sir George Newman to the Right Hon. Joseph Albert Pease, M.P., President of the Board of Education. It is interesting to

notice the *official* connection between two members of the Society of Friends, and that Sir George concludes his Report with the words, "I have the honour to be, Sir, your obedient Servant"!

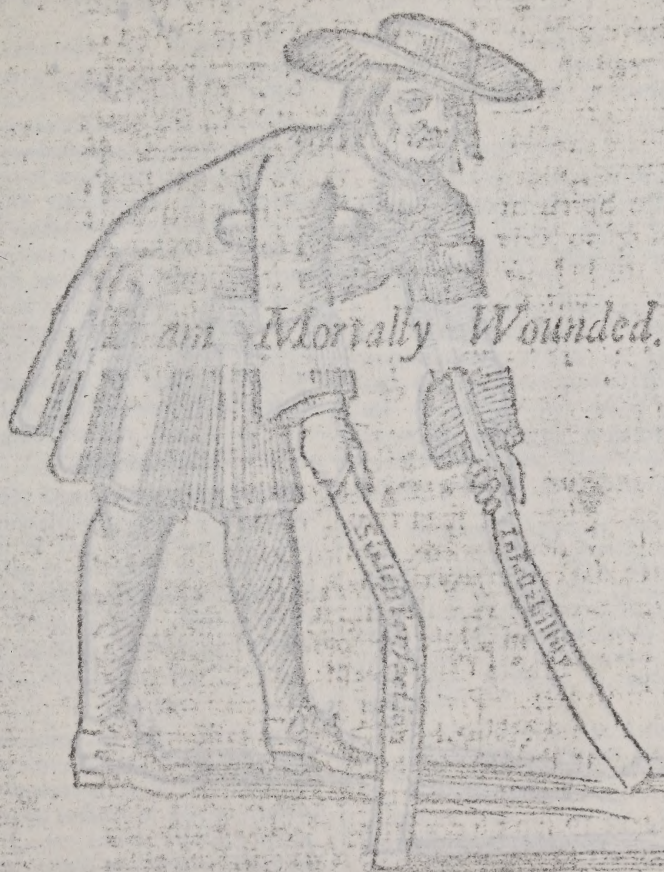
Books that Count. A *Dictionary of Standard Books*, edited by W. Forbes Gray (London: Black, 7½ by 5, pp. xx. + 630 columns + lviii., 5s. net) has recently appeared. It is likely to prove a very useful volume to the student of literature, at least if other sections are superior to that assigned to Friends' literature, which is both meagre and misleading. In col. 460, under "Quakers (Friends)," we have five books—Cunningham's "Quakers," 1868; the first Swarthmore lecture; Rowntree's "Faith and Practice"; Turner's "Quakers," 1912; and John Woolman's "Journal," 1883, and to the last-named is the astonishing intelligence that it is "O.p." = out of print! The very full index contains mention of books by Henry B. Binns, Francis B. Gummere, Thomas Hodgkin, Rufus M. Jones, Bevan Lean, W. Blair Neatby, Sir George Newman, Frederic L. Paxson, Edwin D. Starbuck, Silvanus P. Thompson, and other Friends.

A comprehensive description of the various schemes of industrial organization and welfare work in connection with the famous cocoa firm of Cadbury at Bournville, Birmingham, has been written by Edward Cadbury and published under the title of *Experiments in Industrial Organization* (London: Longmans, 8 by 5½, pp. 296, 5s. net). The book is full of most interesting material and suggestion for the industrial reformer, as is evident by reference to the Index, in which, e.g., under Apprentices there are sixteen sub-headings; under Fire Risks, ten; under Wages, thirteen; and under single headings, as e.g., Dancing, Effect of, there are six entries; Change of Work, seven; Punishments, eight.

The first part of the *Catalogue de la Bibliothèque de l'Institut Nobel Norvégien* has been received. (Kristiania: Aschehoug; London: Williams & Norgate; New York: Putnam, 10½ by 8, 238 columns, printed on right-hand page only). It consists of a list of books, etc., dealing with the Peace question—Littérature Pacifiste—or, in other words, it forms a "Bibliographie du Mouvement de la Paix." An Appendix to Section XV. (*La Paix et les Croyances religieuses*) gives titles of books treating of Quaker history, biography, and doctrine, including the issues of the Rowntree series and also the Friends Ancient and Modern Series. The names of many Friends appear in the Index to authors. The Nobel Institute of Norway was founded in 1904. Further portions of the *Catalogue* are promised—of books treating of international rights, public and private, modern political history, and social science. The library can be used, so far as possible, by all nationalities.

Quakerism

Drooping



Quakerism Drooping.



Notes and Queries

The two illustrations here reproduced are taken from a book of 184 pages, written by Francis Bugg (1640-1724 ?), a seceder from Quakerism. It is entitled *Quakerism Drooping, and its Cause Sinking : Clearly Manifested from divers Conferences, and other Proceedings with the Quakers, at Banbury, Sleaford, Colchester, and Mildenhall*. By a Servant of the Church, F. Bugg, 1703.

A HISTORY OF SWARTHMOOR MEETING HOUSE.—The recent purchase of Swarthmoor Hall having attracted much attention, our readers may be interested to know of a pamphlet by the late Harper Gaythorpe, of Furness, entitled *Swarthmoor Meeting-house, Ulverston ; a Quaker Stronghold*, which can be obtained for one shilling and sixpence. It consists of forty-eight pages of reading matter and four illustrations. Applications for copies may be made to the Librarian, Devonshire House, London, E.C.

MS. DIARY OF ANN YOUNG.—Information wanted of the location of the MS. Diary of Ann Young (1707-1790), née Pole, wife of Christopher Young and aunt of Dr. Thomas Pole. The Diary is mentioned in a letter from William Beck, written in 1894.

FRIENDS IN NEW BRUNSWICK AND NOVA SCOTIA.—It is said that in the days of the Revolution some Friends settled at Beaver Harbor, N.B., to avoid military duty. Were there any official Meetings of Friends in either N.B. or N.S. about this time, 1773-1775 ? Where can information be obtained respecting Friends in Canada, prior to the establishment of certain Meetings in 1798,

recorded in Benjamin Cody's *Account of the Settlement of Friends in Canada*, printed in 1903 ?

THE WILL OF BARBARA BLAUGDONE.—Abstract of the will of Barbara Blaugdone dated "this sixth day of the moneth called January 1701."

I Barbara Blaugdone late of the city of Bristoll now of London widow being infirm of body, &c. To the child or children of my granddau^r Ann Ginn^r £100 at 21 or marriage. I forgive & remitt to William Ginn husband of my grandau^r Ann Ginn £100

¹ Barbara Blaugdone died on the 25th of Ninth Month, 1704, aged ninety-five. The date of death ("c. 1691") given in THE JOURNAL, ix. 103, is incorrect. This was supposed from the date of *An Account of her Travels*, 1691, but the Account is autobiographical.

² In 1699, Ann Watts, daughter of John Watts, of Bristol, married William Ginn, turner, of London. At least six of their children predeceased them, several being carried off by small-pox at tender age. Ann Ginn, "wife of William, watchmaker," died in 1742, aged sixty-nine, and William Ginn, "of St. Saviour's, Southwark," died in 1750, aged seventy-eight. John Watts aforesaid had married Mary Blaugdone, of Bristol, in 1670.

that is due to me from him upon bond & all interest.

I give to my brother Richard Brock of Bristol £5 p.a. during his life to be paid quarterly.

To Thomas Callowhill of Bristol merchant & James Freman of same city Apothecary £15 to dispose as they think fitt.

To the child or children of John Sheppard of New York if he hath any living at my decease £50, equally amongst them, &c.

To George Whitehead & Thomas Lower both of London £5 apeece for their own use.

To William Walker son in law to John Obee of London 50^s at the expiration of his apprenticeship & to his brother Benjamin 50^s at 21.

To Mary Walker sister to s^d William Walker & Benjamin 50^s at 21 or marriage and 50^s to Ruth Obee at 21 or marriage.

I order my ex^{ix} to pay same to John Obee their father for their use.

To my neece Susannah Nevet of Parke Place near Westminster £50, and after her decease she to give out of s^d £50 to her dau^r Pawley widow £10, & to her dau^r Ann Nevet £10, & £10 to Elizabeth Nevet in all £30.

To Jane Edwards dau^r of my loving friend Thomas Edwards of Bristol a guinea.

To my loving friend s^d James Freeman a guinea.

To my friend Nathaniel Marks of London a guinea.

To s^d Thomas Callowhill a guinea & appoint s^d friends Thomas Callowhill James Freeman and Nathaniel Marks to be overseers.

Rest of my estate to my grand-

dau^r Ann Ginn wife of s^d William Ginn of London [& make her] sole ex^{ix}

with^s W^M MARTIN cl[erk] to Mr Springett, THO. COWPER, BENJAMIN BOURNE.

Proved at London 13 Dec. 1704 by the affirmation or solemn declaration of Ann Ginn the executrix. P.C.C. (248 Ash.)

QUAKER ASSOCIATIONS IN ST. PAUL'S CATHEDRAL.—In the *Life of Rev. R. H. Barham* (of *Ingoldsby Legends* fame) by his son (2 Vols., 1870) there is in Vol I. (p. 175), in connection with the funeral of Sir Thomas Lawrence in 1830, a "plan of vault" in the crypt of St. Paul's. The vault of Sir Thomas is contiguous to that of Benjamin West, P.R.A., formerly a Quaker. Adjoining West's grave is that of George Dance, R.A., architect to the City of London, the builder of Newgate, St. Luke's Hospital, the front of Guildhall, etc., and celebrated also for his unique portraits of eminent men of his day. Dance's wife was Mary, daughter of Thomas and Mary Gurnell, Friends of Ealing. Then, contiguous to Dance's vault is that of John Opie, R.A., whose second wife was the celebrated author and Friend, Amelia Opie. Other famous architects and artists lie around, such as Wren, Fuseli, Dawe, and Reynolds.—J. J. GREEN, Godwyn Lodge, Hastings.

RICHARD GOTLEY.—The *Richard Gotby*, alias Dowell, of Bristol, mentioned in THE JOURNAL (ix. 194), should, I think, be *Richard Gotley* of the Castle Precincts, Bristol. He, who was the

son of John Gotley, and apparently Jone, his widow (who was buried as a Friend in 1684), married firstly Hester —, who was buried in 1678, having had issue, apparently, Elizabeth, buried in 1674, and perhaps Hester, who may however be a daughter of the second marriage.

Richard Gotley married secondly, in 1679, Rachel Doleing, daughter to James, and sister to Anne Doleing (or Dowlen), who married in 1682, Robert Ruddle, of Bristol and London, merchant, friend of, and probably partner with John Marsh, of Bristol and London, merchant, whose daughter Ruth married the illustrious Dr. Richard Mead, Physician to George II., etc. Richard Gotley had apparently four sons (one of whom married), with two other daughters besides those named. Of these Hester married, in 1706, William Arch, of London, goldsmith, of the publishing family allied to the Fells of Swarthmoor Hall; and Mary married, in 1707, John Allen, of Bristol. The last entry speaks of Richard Gotley as late of Bristol. Rachel Gotley, then of St. Philip's parish, Bristol, was buried in 1704, and Richard in 1705, but the latter entry may possibly relate to the son Richard, born in 1680. I am informed by Alfred Neave Brayshaw that Richard Gotley was in trouble at Bristol for the countenance he gave to bull-baiting! Certainly a most un-quakerly action! This would still further go to prove that the "Richard Gotby, alias Dowell," who was in trouble in America and on his return issued a paper of condemnation against

himself was identical with the Richard Gotley, of bull-baiting propensities, but who evidently became a reformed character later, and married into an honourable Quaker family. One wonders whether his *alias* of Dowell had anything in common with the name of his second wife Dowlen. —JOSEPH J. GREEN, Godwyn Lodge, Hastings.

DANIEL QUARE AND THE BAROMETER.—I am glad to be able to answer Wilfred Irwin's question, at least in part. In the sale catalogue of Benjamin Furly's Library, entitled *Bibliotheca Furliana sive Catalogus Librorum*, Rotterdam, 1714, is an account (pages 347-352), of the *Curiositates* in Dutch. The fifth lot may be rendered in English: "Curious new English barometer, of beautiful nut-wood and gilded-brass foot, either to stand or to hang, made by *Daniel Quare*." Other curiosities mentioned were a gift to the Quaker, Benjamin Furly, formerly of Colchester, from the Princess Elizabeth of the Hague, and apparently other gifts from Baron F. M. Van Helmont; a book-case is also named as the invention of John Locke, the friend of Furly.—JOSEPH J. GREEN, Godwyn Lodge, Hastings.

DANIEL QUARE AND THE BAROMETER. — Daniel Quare (1648-1723) was admitted as a brother of the Clockmakers' Company 1671, and served as Master in 1708. His establishment for many years before his death was at "King's Arms," Exchange Alley, London. He

was a horologist celebrated for his fine work, and he invented the first repeating watches. F. J. Britten in his *Old Clocks and Watches and their Makers* (1904, London), says of his barometer: "In 1695 Quare obtained a patent for a portable weather glass, and six or seven instruments made by him according to his specifications are known to exist. One of them is in the United Service Institute; another belongs to Mr. C. F. Bell, is by his favour shown in Fig. 434" (p. 296). "The case is of walnut; three urns surmount the head, and two of them when rotated move pointers on the scale, which is of gilt metal, richly engraved. But the contrivance for which the patent was granted consists of a pad to cover the bottom of the tube. The cistern is of ivory, and attached to the bottom of it is a brass nut, through which a threaded rod passes; on the lower extremity of the rod is a knob, and the upper carries a pad. If the barometer is turned upside down until the tube is full of quicksilver and the screwed rod turned for the pad to block the tube, the instrument may be carried about in any position."—H. C. CAMPION, JUN., Media, Pa., U.S.A.

THOMAS CLARKSON.—In the long Obituary notice in the *Gentleman's Magazine* (1846, ii. pp. 542-6) it is stated that Clarkson's uncle was Arthur Biddell, of Playford, who was perhaps his mother's brother. But *Lives*, by Taylor (1839 and 1876) and Elmes

(1854) might answer this question.—J. J. GREEN.

FRIENDS IN EAST ANGLIA, 1723.—*Ely Episcopal Records*, by A. Gibbons (1891), p. 48.—B.5. Quaker's Roll 1723.—A large roll of 20 skins containing the *signatures of Quakers* under Parishes to the Declaration prescribed by Statute Geo. I. "For the security of His Majesty's person and government and the succession of the Crown in the heirs of the late Princess Sophia being protestants and for the extinguishing of the pretended prince of Wales, &c."

This roll contains, at a rough estimate, between four and five thousand *signatures*.

HATS IN CHURCH (ix. 171).—J. Lister Godlee has shewn us a fifteenth century MS. Dutch Missal, in which, among the miniatures, is pictured a funeral scene in which the mourners stand hatted before the bier and the ecclesiastic. He also sends the following extract from *Through Holland*, by Charles W. Wood, 1877, p. 104:

"I noticed here [the great church at Haarlem] as elsewhere the very small amount of reverence Dutchmen pay to their churches when they enter them. Unless it is Sunday and service is being held, they, for the most part, never think of uncovering their heads but stroll through the aisles or sit down to listen to the music without once taking off their hats."

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY

For Table of Contents see page two of cover

Reminiscences of Some Old Edinburgh Friends

Concluded from p. II

IT may be interesting to recall a few of the more obvious "peculiarities" of our little community at Edinburgh as they strike one now in looking back some sixty years or more. Of course the separation of men and women in Meeting was rigorously carried out; and it used to be one of the most trying of the young doorkeeper's duties to shepherd "people of the world" who came in to Meeting, often men and women together, safely to their respective sides. Strangers frequently strayed in at the open gateway under "the Penn" in the Pleasants, and after looking curiously at the cat-haunted graveyard, advanced with cautious footsteps up to the very door of the Meeting House. It was the doorkeeper's duty, when he heard the crunching sounds of feet on the gravel, to slip out and accost the strangers with a courteous enquiry whether they would like to enter.

In those days there were no gravestones. These, with the simple record of name, date of death and age, were first sanctioned in 1850, to the no small concern of the more conservative Friends. In the back portion of the premises there still reposed a gruesome object, a large coffin-shaped cage formed of strong iron bars. This was provided with long spikes which

descended deeply into the ground. When the coffin was placed in it, the lid was brought down and securely padlocked. By this means a stop was put to the attempts of the "body snatchers," who made a regular trade of providing "subjects" for the Professor of Anatomy at the College. After a certain period the cage was removed and was laid aside until it was again required. I have a receipt for £1 11s. 6d., signed by David Doull as Registrar of Burials, for the use of the "safe," as it was called, in 1831. How much later it was in use, I know not. A Friend who saw it used, when as a very tiny child she was present at a funeral in 1835, remarks, it was "a ghastly business, but not so bad, my father said, as what he had seen—an opening made in the coffin and quicklime poured into the chest. Anatomical skill was dearly bought then; the Burke and Hare stories of our infancy were more alarming than any ghost tales." At Aberdeen, when, in 1830, the grave of a Friend was opened so that the remains of the Friend's husband might be laid beside her, it was discovered that the grave had been rifled, and an empty coffin only remained. After that, I believe there were no more interments in Friends' Burial Ground there.

In the principal churchyards of Edinburgh, and no doubt elsewhere also, watchhouses were erected where a night watchman was installed. The buildings still remain, though the need for them has happily ceased.

As the only means of lighting the Meeting House in an evening was with tallow candles, the second meeting on First-day was held in the afternoon, for several months in the year, which perhaps accounted for the answer to the Query as to the due and decorous holding of meetings being generally qualified by the clause "with the exception of some appearance of drowsiness at times."⁵ When, as occasionally happened, a meeting for the public was held in the evening in the Meeting House "at the request of a Ministering Friend from a distance" (the name was never given), the candles in the primitive chandelier

⁵ Drowsiness in Meeting was by no means a new experience, however. At Edinburgh Yearly Meeting for 1724, after the Queries had been duly read, it is recorded that "friends have agreed y^t there be an addition to the Queries with respect to the abstaining from sleep after this manner (viz.) and whither friends abstain from sleeping in meetings."

were supplemented by others on the window-sills and other coigns of vantage, stuck into improvised candlesticks of potatoes cut in half. On these occasions the sliding panels were removed from the passage, and "the loft" was thrown open, a gloomy apartment above the passage and Women's Meeting House, access to which was gained by narrow stairs issuing from "the Library."

Family visits from "Ministering Friends" were comparatively common in those days, and on the somewhat rare occasions when the "Public Friend" engaged in prayer, the family of course stood up. I remember the astonished reprobation with which a member of a by no means exceedingly "plain" Friend's family mentioned the report that the household of a well-known Halifax Friend all went down on their knees on such occasions. I think there were only two Friends at Edinburgh, David Doull and John Wigham, Tertius, who for many years kept up the old Puritan custom of holding their broadbrims in front of their faces in meeting during the time of prayer. One very occasionally sees this still done in church by a worshipper on entering, before sitting down, and I have seen the custom followed in some of the Calvinistic parts of Switzerland. When we stayed in the country during the summer holidays we always had our little gatherings together in silence at our lodgings on a First-day morning, and sometimes in the afternoon as well. No consistent Friend could have dreamt of countenancing "the will worship" of "a hireling ministry" by joining with the worshippers in church or chapel. My father very consistently carried out his principles under what, to a sensitive man such as he was, must have been very trying circumstances. Meetings in support of Anti-Slavery, Peace and other good works in which Friends were interested, and in which they united with other Christians, used to be held in one or other of the dissenting Meeting Houses at Edinburgh. It was a matter of course that the meeting was opened with prayer by the minister or a colleague, when everybody stood up. On one occasion my father had been persuaded, very reluctantly, to take the chair. Whether he had explained his scruples to the minister beforehand I do not know, but he sat quietly all through the lengthy

prayer, in the face of the standing assembly. He had a specially strong objection to the term "Reverend" as applied to any man, and felt almost as strongly about "Mr." and "Esquire." "Thou may esquire them if thou likes, Daniel, I never do," he once said to his friend and pupil, Daniel Wilson, who had been addressing some letters for him. The Established churches were not called by the name of the parish in which they were situate—St. Cuthbert's, St. Andrew's, as the case might be—(or if it was necessary in a formal document so to designate them, the words "so called" were always appended) but in ordinary conversation the name of the minister who preached there was employed. Thus Newington Parish Church, a conspicuous object from our windows, was always known as "Runciman's Church." So, too, with the dissenting places of worship: the U.P. Chapel in Nicholson Street was "George Johnston's," the Independent meeting place in College Street "Dr. French's."

Paintings were hardly ever seen on the walls of Friends' houses, and even engravings but sparingly. In the well-furnished house of John Wigham, Tertius, there was a copy of the engraving of "Penn's Treaty with the Indians," in the dining room. I remember too a wonderful fire-screen in coloured worsted work representing "the Flight into Egypt" which stood in one corner of the drawing-room. David Doull also had a copy of "Penn's Treaty" in one of his rooms; and John Wigham, Junior, went so far as to have engraved portraits of Elizabeth Fry and William Allen, and an engraving of the opening of the first reformed Parliament, in his drawing-room. At Hope Park, as was to be expected, the walls had more artistic adornment, but in connection with that I may recall that when paper-hangings were first substituted in the parlour for the dull-toned paint, which dated probably from my grandfather's time, my father had the first paper stripped off again and a much plainer one substituted, as, on seeing it on the walls, he feared that the one he had selected might, after all, grieve the feelings of some of his friends. I think at Meadowside, a single portrait in oils, by one of the old masters, was hanging in the dining-room, also a somewhat gaudy Swiss landscape with a village church spire in the centre in which a real going clock was

inserted! But that must have been after Alexander Cruickshanks's death. They had been brought from abroad by his youngest son, who had resided in Italy for some time on account of his health. He brought back another most unfriendly possession, according to the ideas of those days, a moustache, which caused great concern to his family. More than one of Alexander Cruickshanks's children developed a great love for the fine arts, two of them forming good collections of engravings.

Alexander Cruickshank himself, like other Friends of the period, had a great objection to having his likeness taken. Some of his children, however, without his knowledge, introduced into the house a local artist of some talent, Dobie by name, who, watching his opportunity, succeeded in making a good drawing of the all-unconscious old Friend whilst he was seated in his arm chair with his after-dinner book. The last illness of Ann (Christy) Cruickshank, in 1836, was a brief one, and her children were much distressed that they had no likeness of their mother. However, Dr. Barry and Alfred Blakey, enthusiastic young men, took a plaster cast of her face, from which many years later a good marble bust was executed. I fancy it was by the same sculptor that a bust of Alfred Blakey was afterwards made; but in this case, the vault had to be visited at dead of night, the coffin opened, and the needed cast of the features then taken.

In the family circle in those days, singing and all "instruments of musick" were of course strictly taboo, though many of the young Friends and even some of the older ones were—I was going to say *passionately*, but as that is hardly a Friendly word, let us say *exceedingly*, fond of music. Some of the young people, it was rumoured, played surreptitiously on the Jews-harp, for lack of a better instrument. It need hardly be added that dancing and concert and theatre going were still absolutely forbidden, but, curiously enough, acting Charades was a favourite diversion in more than one orthodox household. What dressings up there used to be in all manner of outlandish garments, including generally, on one pretext or another, an old Friend's bonnet and a broadbrim! Recitations were also encouraged, even those from Shakespear. Playing-cards, of course, were never seen, but

there was a game at "Poetical Cards," in which I think you had to guess the name of the authors of certain quotations, or perhaps the subjects of the verses. Several writing games, as well as "Cartoons," "George Fox's Hat" and "Clumps," were great favourites, and in the winter evenings we had "Blind Man's Buff," "Hunt the Whistle," "Neighbour, neighbour, I've come to torment thee," and other active games; whilst in the long summer evenings there were grand times in the garden over "Prisoners' Base," "I Spy," and "Brush." I fear the present generation of highly superior young people would have regarded our proceedings as unutterably childish and "slow," but they were a source of very great enjoyment to those who participated in them, and hosts of pleasant memories rise up as one recalls the hospitable houses where we used to meet, some sixty or seventy years ago.

W. F. MILLER.

Note.—There are numerous references to Edinburgh and some of its Quaker inhabitants in *Memoirs of John Wigham Richardson*, 1837-1908.—ED.

The Cambridge "Journal"

Continued from page 26

36.—Vol. II. p. 199.—A textual note should have been written to the reference "Acts 2.22, 23," somewhat as follows: This is the reference as originally written. At some later period the figure denoting the chapter has been altered to 3, correcting the reference.

Thursday was married at the Quakers-Meeting in Gracechurch-Street, Mr. Bell, a wealthy Hosier in the same Street, to Miss Falkener, of Wapping, Daughter of Mr. Falkener, late an eminent Merchant of this City, an agreeable Lady with a Fortune of 6000*l*.

Newscutting in D., dated 1743.

¹ On the 17th of Twelfth Month, 1742, Robert Bell, hosier, citizen, and Long Bow String Maker, married Margaret Falconer, daughter of John and Anne Falconer. (Friends' Registers.)

A Literary Circle in Sheffield in 1816

EXTRACT FROM A LETTER ADDRESSED BY SARAH SMITH OF SHEFFIELD TO HER ONLY SISTER, REBECCA SHORTHOUSE OF BIRMINGHAM¹

Carr Wood² 8 mo 11th 1816.

On 7th day we had such a company as it seldom falls to my lot to entertain; taken all together, affording not only enjoyment at the time, but permanent delight, when recollected, Josh & Ann Gilbert,^{3,4} Jane Taylor,⁵ James Montgomery,⁶ Maria Benson,⁷ & Geo. Bennett⁸ came

¹ Sarah Smith (1767-1845) was the younger daughter of Joseph and Hannah (Storer) Robinson, of Birmingham. Her elder sister was Rebecca (1765-1838), wife and widow of William Shorthouse (c. 1769-1838). The sisters helped their father in the retail department of his business. In 1799, Sarah married Samuel Smith, of Sheffield (1769-1821); there were no children. Samuel Smith and his brother William owned the first rolling mills for iron and steel erected in their town, and to this lucrative business succeeded Edward Smith (1800-1868), only son of the latter and the well-known Temperance worker and philanthropist.

The original letter from which these extracts are taken is in the possession of George Cecil Dymond, of Carrwood, Birkenhead. The extracts are printed in *Memorials of the Families of Shorthouse and Robinson*, a private circulation volume, printed in 1902 to commemorate the one hundredth birthday of Sarah Southall, 1901. A copy of the book was presented to D. by G. C. Dymond, in 1909.

² Carrwood was built by Samuel Smith in 1811; it occupied a beautiful site overlooking the Don, a mile or two from Sheffield. On Sarah Smith's death Carrwood was sold to a Sheffield manufacturer. The name survives in local topography.

³ Joseph Gilbert (1779-1852) was a Congregational minister at Sheffield and later at Nottingham.

⁴ Ann Gilbert (1782-1866) is better known as Ann Taylor, writer of children's poetry, with her sister, Jane Taylor. She married Joseph Gilbert in 1813.

⁵ Jane Taylor (1783-1824), younger sister of Ann Taylor (afterwards Gilbert) and daughter of Isaac Taylor. The poems by the sisters became immensely popular.

⁶ James Montgomery (1771-1854), poet, and newspaper editor. He was imprisoned in York Castle for libel in 1795 and 1796, and in prison he became acquainted with the Friends who were there on account of non-payment of tithes due George Markham, Vicar of Carlton. He wrote lines on the death, in 1803, of Joseph Brown, one of his fellow prisoners—"Spirit, leave thy house of clay," and lines also on the death of Richard Reynolds, 1816—"Strike a louder, loftier lyre." Montgomery is mentioned by Henry Wormald in his diary of his detention in York Castle, in very warm terms; attached to the diary (now in D., see *F.Q.E.*, 1878), is a letter dated 1808, from the Poet, enclosing a gift of £5 for his friend Wormald. On hearing of Sarah Smith's death he wrote a

to dinner & we were joined at tea by Elizth Read⁹ (her husband is in London), Emma Lance,⁷ Han^h Kilham¹⁰ & E. & A. Bayley.¹¹ It was a delightful day for most of them were intimately acquainted, & all had met before, & I think had been pleased to meet. The day was fine & we were sometimes out of doors & sometimes in, as we liked, & when in the room frequently changed our seats that all might partake of conversation where it appeared most animated. Jane Taylor is a sweet simple hearted affectionate young woman, she ran about like a fawn—Montgomery was all animation, tho' he has lately experienced what I think they say he calls the greatest trial he ever met with—a parting from Sarah Gales,¹² I have mentioned before I daresay that she had concluded to go & reside in America, at the very earnest request of her relations there, & a friend of theirs was deputed to take her over. She sailed on 2nd day in the Lancaster.

letter to her nephew, Edward Smith, recording the fact of their fifty years of friendship.

On one occasion Elizabeth Fry, accompanied with her daughter Rachel, had a meeting at Sheffield. It was very crowded and several men, including Montgomery, had, in consequence, to sit on the women's side. Meeting Montgomery at Carrwood, Rachel Fry (*aff.* Cresswell), "a lively, impulsive girl, said to him, 'And were you not very happy, Mr. Montgomery, sitting among the ladies?' 'Happy!' he replied, 'I was never so miserable in my life'" (*Memorials*, p. 38).

⁷ Not identified.

⁸ Bennett was a Sheffield gentleman, a traveller and pioneer missionary in the South Seas. He wrote copiously on his travels and was a frequent visitor at Carrwood. Montgomery prepared a record of the travels of Bennett.

⁹ Elizabeth Read lived at Wincobank Hall. She was foremost in the charitable work of Yorkshire, and probably a Congregationalist.

¹⁰ Hannah Kilham (1774-1832), *née* Spurr, married Alexander Kilham, a Methodist minister, in 1798, her husband dying the same year. In 1802 she joined Friends, from 1805 to 1821 she had a day and boarding school in Sheffield. Her only child died in infancy. She was a Minister and writer, and visited West Africa thrice in the interests of the natives. She died and was buried at sea, near Sierra Leone. Montgomery wrote a testimonial of her worth. See *Memoir*, by her step-daughter-in-law, 1837.

¹¹ E. and A. Bayley lived with a brother on the Occupation road not far from Carrwood. They were Unitarians and leaders in the intellectual life of Sheffield. Sarah Shorthouse, *aff.* Southall, was present as a girl of fifteen at the party described. The printed extracts from this letter, taken from a MS. by Sarah Southall, give "Ann and Mary Bailey."

The only surviving daughter of Sarah Southall, Margaret Evans, of Llanmaes House, near Llantwit Major, has kindly assisted in the preparation of these notes.

..Her Sister Ann¹² & Montgomery accompanied her to Liverpool, the latter sailed down the river with her, & came back in the Pilot boat, & it is said it was with great difficulty he was made to leave the ship at last. He was they say in love with her; but having now made a firm resolution not to marry, he made no effort to detain her, believing it best for both to be separated, but M. Benson says he acknowledged when he returned, that when the parting moment came he would have given up all advantage—all connections beside, & have gone with her, rather than have parted—his sensibility is extreme, his care is as much as possible to hide it, if displayd, it would really amount to the ludicrous altho' perfectly [sincere]. We were some of us so cruel on 7th day as to laugh instead of crying at some things he said relative to this grand event of his life. Many of us were sorry to part with her however for she is a sweet-temper'd pleasant sensible young woman. We are exceedingly glad of the acquisition of Jos^h Gilbert & his wife as acquaintances..Tho' both admired Authers, they are as easy of access, & as free in conversation as any common person we meet in society; indeed Jos^h Gilbert possesses a sweetness of mind & manners almost unequalled in his sex I think. Poor Isaac Taylor¹³ was left behind, he was so much afraid of the evening air, & tho' I wanted his company, I thought it better for him to stay, for he has taken cold lately & is in a very precarious state of health..

What was it to me to read of any being born again, till I was slain, and knew the heavenly baptism of Christ Jesus?

WILLIAM DEWSBURY, in a sermon preached at Gracechurch Street, London, 6 iii. 1688, printed 1741, p. 14.

¹² The sisters Ann and Sarah Gales were, perhaps, daughters of the Mr. Gales who was editor of the *Sheffield Register* (afterwards the *Sheffield Iris*), the predecessor of Montgomery. He got into trouble with his paper and fled to America. Ann was Montgomery's companion and friend; she kept house for him as long as she lived.

¹³ This was Isaac Taylor (1787-1865) son of Isaac Taylor, of Ongar (1759-1829), and brother of Ann and Jane. He wrote "The Natural History of Enthusiasm," "Ancient Christianity," etc. He was called "the Recluse of Stanford Rivers."

In a note to this reference to Isaac Taylor, Sarah Southall writes, "It is remarkable after this account that Isaac Taylor lived to be an old man; he published many celebrated works."

EDWARD PEASE TO SARAH SMITH 33
Committee of some other man qualified to be upon the
Committee
I am not a member of the
This One
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Pease

James Montgomery to Sarah Smith,
1813

Dear Madam

I am informed that you called on me this morning to accompany yourself and Miss Springmann to the National School, and that not finding me risen you proposed to call again this afternoon for that purpose. Though this is the second day that I have been confined in bed till noon, from the effects of a cold, I should not have hesitated on an ordinary occasion to have rendered my best services according to your desire. But your friend is not an ordinary person and I feel so much difficulty on the subject of introducing her to the National School (in its present state especially) that I really dare not do it. I am not one of the Committee, nor am I even eligible to serve on it, as the Church does not acknowledge me a member of its peculiar community. I am therefore an unprivileged subscriber only to the School. I was indeed nominated one of the original Committee, but when that Committee were pleased to depart from the principles which were understood amongst us to be the basis of the Institution, and to adopt a strict Church form in the day as well as the Sunday School, I became necessarily excluded from any share in the direction. I therefore feel myself in a very delicate situation with respect to introducing a stranger, of whom it is probable some jealousy may be entertained, and I must honestly confess—as the plain truth will please you better than any mere evasion,—that I have not the courage to risk the displeasure that might be excited by my compliance with your desire at this time. I therefore cast myself on your generosity to give me credit for a sincere wish to gratify your friend's laudable curiosity, without being at liberty in my own mind to do it. My apprehensions may be vain,—and no offence might be caused, by your friend's visit to the School, but I think at any rate, she had better be introduced either by one of the

Committee or some churchman qualified to be upon the Committee.

With sincere respect and esteem

I am your obliged friend & serv^t

J. MONTGOMERY.

Iris Office.

Nov. 26. 1813.

[Addressed to]

Mrs. S. Smith.

Carrwood [Sheffield].

From the original in the possession of G. C. Dymond.

A postscript gives the names of the persons on the Committee.

Edward Pease to Sarah Smith, 1827

High flats 10 Mo. 24th 1827

Dear Friend

Sarah Smith

Perhaps thou wouldst learn that my dr Son John^t is engaged in a visit to the meetgs in the West riding, & in the prosecution of this work, we thought thou wouldst have the kindness to take in two very poor pilgrims if thou wast not engaged with company, or otherwise—

the time we looked to as most likely, was seventh day next—as looking to sitting with the family at Newill^e on our road from Barnsley (*if the road be passable*) there

¹ John Pease, the noted Minister, who was accompanied on many of his home-journeys by his father, as companion-Elder.

² Newhill Hall, lying to the East of a direct line between Barnsley and Sheffield, is an ancient mansion belonging to the Quaker family of Payne. It was built in the year 1785, by John Payne, who was born at Newhill Grange (now a farmhouse adjoining the Hall) in 1757. The Hall is of "Georgian" architecture with "Adams" mantelpieces and a handsome "Adams" ceiling in the drawing-room. An earlier John Payne married Ann Aldam, of Warnisworth, in 1708, having settled at Newhill shortly before his marriage.—(From private information, and the Friends' Registers.)

is some uncertainty of our being with thee to dine, then please not to wait for us if we be not in by One Clock, as we then shall hope to be in, in nice tea time—I must trust to thy kindness to excuse all this freedom, & when we are favored to meet we must place it all either to the account of the Church, or that friendship which would have sincere gratification in having thee under the roof of the writer—I may add we have been enabled through favor to get along to the relief of my dear companion, and I trust without incurring the condemnation of frds³—but this I would speak humbly, freed from having whereof to boast—We unite in Love to thee &

I am

Thy affectionate Friend

EDWARD PEASE.⁴

³ Note the curious, cautious phrasing, once so much in use in records of religious visits.

⁴ Edward Pease (1767-1858), "the Father of Railways." His letter is printed from a copy of the original, which is in the possession of G. Cecil Dymond, of Birkenhead.

Joseph John Gurney and Elizabeth Fry to Sarah Smith, 1829

Norwich 7 mo. 22^d 1829.

My dear friend.

I do not know whether thou art at home; & if at home, I do not know what thou wilt say to me, when I tell thee that I propose coming with my wife¹ & little boy² to thy house next seventh day evening—It is not improbable that my dear sister Fry³ may also be of the party—& further (I hope I shall not alarm thee) my mother Fowler⁴ proposes coming to Sheffield that evening—& would of course wish to be as much as she can with her

¹ Mary, daughter of Robert and Rachel Fowler, of Melksham, Wiltshire, whom he married in 1827.

² Presumably, John Henry Gurney, b. 1819, a child of the first marriage, well-known naturalist.

³ Elizabeth Fry, *née* Gurney.

⁴ Rachel Fowler (1767-1833) *née* Barnard.

daughter. We should be on our way to Ackworth & wish to pass first day with Friends of your meeting.

I have ventured to propose to my mother to rendezvous at Carwood; and of course those whom thou canst not conveniently take in can go to an Inn to sleep—or all of us, if thou art already full—

Hoping thou wilt excuse my freedom,

I am thy affect^{ed} friend,

J. J. GURNEY.

[Addressed to]

Sarah Smith,

Carwood,

near Sheffield.

If absent

W^m Hargreaves.⁵

[postage 11^d.]

Upton lane 8/15/1829.

My dear friend.

I arrived safely at home last 3^d day & found my dear family as well as usual but my poor husband still in a low state and certainly such events as we have passed through are *very very* shaking as to this life.⁶ I feel the weight of the cloud upon my return after being a little diverted from it by the interesting objects of our journey.

I think that I engaged to give some little hints of my view of the state of your debt prison therefore I will endeavour to do it.

In the first place I consider the want of the separation of the sexes the most crying evil and a most unjustifiable exposure of the morals of both parties and that something should be done at once to remedy it at least the womens room should be locked up at night & they should have a bell that they could ring if they want any-

⁵ This was probably the William Hargreaves, who died in 1834. act. 64. He had a son, William, and a daughter, Lydia, who became leading Friends in Sheffield, the latter being a Minister. Brother and sister were joint-owners of a cutlery business. A little knife is now in the possession of Margaret Evans (*née* Southall), marked W. and L. Hargreaves. William (died 1874) never married. In 1839, Lydia married Ralph Neild as his second wife. She died in 1859, act. 63.

⁶ Owing to the failure of the business house in which her husband was indirectly concerned.

thing in the night—I think they should certainly be allowed firing as well as bread which is after all a scanty allowance for them. There should be divine service at least once a week and a suitable place for it as it is wrong & hard that prisoners for debt should be excluded the privilege of attending a place of worship. Thus far I think that the gentleman whose place it is should be induced to have these things attended to—Then I see that much may be done by benevolent ladies or gentlemen frequently visiting these poor creatures reading to them instructing them giving them books (as has already been done) and endeavouring to induce the poor prisoners to make such use of their time as may prove a blessing to them in after life also some attention might at times be paid to their poor families. I do not know that I have more to say upon the subject except to express my desire that a few of my dear friends at Sheffield may be induced to visit these poor persons because I do believe they would find it do good and very likely be blessed to many.

I remember with gratitude thy great kindness to me also C—T's⁷ attention. After all I have passed through I find the kindness and love of my dear friends a great cordial to me—

I could send my love to many at Sheffield but particularly wish to have it given to Mary Hargrave. My kind remembrances to the Harrisons—

and believe me with feelings of much love to thee & thy companion

Thy obliged friend,
ELIZTH FRY.

My kind remembrances to Sarah the maid.

[Addressed to]

Sarah Smith

Car Wood

near

Sheffield.

[postage 11^d.]

⁷ That is, Charlotte Tomkinson, the companion of Sarah Smith after Samuel Smith's decease. She married Wilson Burgess, of Leicester, in 1833.

The above letters are printed from copies made from the originals in the possession of G. Cecil Dymond.

Meeting Records

AT THE MEETING HOUSE, NEATH, SOUTH WALES

Carmarthenshire M.M.	1724-1744.
Do. do.	1748-1750.
Do. do.	1756, 1762, 1768.
Do. do.	1762-1764.
Carmarthen and Cardigan M.M.	1764-1768.
Swansea M.M.	1748-1787.
Carmarthen and Glamorgan M.M.	1787-1831. 4 vols.
South Division of Wales M.M.	1831 to date.

CARMARTHEN M.M.

1724-1764

SWANSEA M.M.

1748-1787

CARMARTHEN & CARDIGAN M.M.

1764-1768

CARMARTHEN & GLAMORGAN M.M.

1787-1831

SOUTH DIVISION OF WALES M.M.

1831 to date.

AT DEVONSHIRE HOUSE, LONDON

Wandsworth M.M.	1666-1789.
Croydon M.M.	1719-1721.
Do.	1758-1778.
United M.M. of Kingston,	
Wandsworth and Croydon	1789-1816.
Kingston M.M.	1816 to date.

Mark Beaufoy, Esq., the father of the Member for Yarmouth, was the first Quaker who ever appeared in that character at the Court of Versailles. The French King [Louis XVI.] having expressed a desire to see one of that sect in his proper dress, Lord Stormont, who was at that time the British Ambassador, introduced Mr. Beaufoy, who appeared covered in the presence of his most Christian Majesty.

News-cutting in D., 1787.

An Unauthorised Philadelphia "Discipline"

A LITTLE book with the following title has recently been acquired for the Devonshire House Reference Library—*Rules of Discipline of the Yearly Meeting of Friends held in Philadelphia, carefully examined and compared with the Copies printed by direction of the Meeting, and now in use in all the Meetings in Philadelphia.* (Philadelphia: J. Mortimer, 74 S. Second Street. James Kay, Jun., Printer, 1828 (6 by 3½, pp. 135). There is an Appendix of manuscript additions to the printed copies, dating from 1807 to 1818. The "Address to the Reader" is as follows:—

"Hitherto the Books of which the following pages are an exact transcript, have been kept in the different meeting houses of our society, under the charge of the overseers and clerks; and how deeply soever we, as individuals of the same community, may be interested in their contents, they have for the most part been kept as secret and as sacred as the books of the Hindoos.

"We have always been of opinion that what is in itself good, cannot be too widely diffused, or too extensively known. We believe that the Rules of our Discipline have this tendency; and so believing, we have taken the usual means of making them public by printing them; and we earnestly hope that all our good intentions may be realized.

"*Philadelphia, 11th mo. 1825.*"

Attached to the front cover of the book is a paper on which is written the following:—"This edition was printed without consent of the Yearly Meeting, by a person who is not a member of society, but is said to be correct with the exception of one paragraph on page 27 enclosed in Brackets: the Yearly Meeting of Philadelphia has not adopted this regulation (receiving disowned persons on 'request as other applicants')." Can any reader supply the name of the author?

Since writing the above, another earlier edition of the same book has come to light—the one entered in Smith's *Catalogue*, i. 763, among official publications of Philadelphia Y.M., printed in 1825.

The early authorised editions of the *Discipline* appear to be:—*Collection of Advices*, in MS. only, 1763; *Rules of Discipline*, 1797, 1806, and 1834. All these editions are in D.

Mrs. Drummond, the famous Quaker Preacher, came to Town on Thursday Night from Oxford, having been the Admiration of the Countries where she made her Progress.

Newscutting in D., dated 1736.

For records of the life of May Drummond, see THE JOURNAL, vol. iv.

Notes relating to Elizabeth Heath, of Mansfield, Foundress of Heath's Charity^{*}

THERE is some difficulty in tracing the history of Elizabeth Heath, as there were certainly two or more families of the same name resident in Mansfield during the lifetime of the foundress of the Charity, and they were nearly related. Elizabeth Heath is described in several documents and in her will, as the widow of Henry Heath; her husband appears to have had three brothers, Thomas, John and Richard. Thomas died about 1632. It is interesting to note that the wives of John, Richard and Henry were each of them named Elizabeth. The four brothers were the sons of Henry Heath, who in 1614 purchased a house "situated near a Bridge called y^e Church Bridge in Mansfield," from the Cooke family. The estate was of considerable extent and there were tanyards included, the price paid being £250, or thereabouts. An extract from the Register of St. Peter's Church, Mansfield, shows that on 8 July, 1636, "Henry Heath, Sen^r, one of y^e eight Assistants," was buried, and by Surrender Dated 1637 "the feofees of Henry Heath De^d surrender tenement in Churchgate, Mansfield, with Tanhouses in the occupation of John and Henry Heath sons of the de^d Henry Heath"; this with other property came into possession of Henry Heath. The husband of Elizabeth Heath is in several documents described as a Tanner, or sometimes a Currier. In connection with the property purchased in 1614, one deed shows that there were as well two crofts and malt kilnes in a Lane called Le Blynde Lane. From boundaries given, the house seems to have stood between The Ram Inn and the old Eight Bells, probably next The Ram. It is quite possible that the old tanyards which were in use within the last

^{*} The information has been obtained from ancient deeds and court surrenders in the possession of William Pickard, West Bank, Mansfield, acting trustee.

twenty-five or thirty years were on the site of the tanyards mentioned in the deeds. At the back there was a croft with the malthouses on its southern side, thus accounting for the maltings mentioned as being in Blynde Lane; malthouses still stand there, though not now used for their original purpose.² In the inventory taken, after Elizabeth Heath's death, of furniture, etc., in her house, there is mention of one table in the tanyard and "five pieces of lead pipe in the Brige House, also Hay in the Barns and The Hussoilments in the House, out houses and yards," so there is no doubt it was a house with a considerable amount of ground attached.

In the first book of St. Peter's Parish Registers, the following entries occur:—"Christened, Elizabeth, daughter of Henry Heath and Elizabeth his wife, July 11, 1638; Ffrances, daughter of Harry Heath & Elizabeth, March 24, 1640; William, son of Henry Heath [wife's name not mentioned], June 26, 1650." The last two names do not occur in any of the deeds, but in the Marriage Register of St. Peter's Parish: "1654, June 22. Mr. George Griffith of Cambridge and Elizabeth Heath of this P. married." This Elizabeth was certainly the daughter of Henry and Elizabeth Heath, for lands and property were surrendered to her and her husband, doubtless as her marriage portion. It is probable there were no children of the marriage, and that she pre-deceased her husband, as in his will he bequeaths all the property that came to him on his marriage to his "dear Mother, Elizabeth Heath." He died in 1686, and his mother-in-law, Elizabeth Heath, was his sole executrix. He is described as M.A. of Queen's College, Cambridge. He also left small legacies to his wife's "kindred Henry Heath and his younger daughter, Anne." The Parish Register shows that a Henry Heath was buried 1 Nov., 1678, and as in a deed dated 1680 we find Elizabeth Heath described as a widow he was presumably her husband.

Nothing has been found in the deeds to support the popular story that Elizabeth Heath of the Charity lived at The Queen's Head in Queen Street.³ Mention is made of a house called The Talbot situated in Wass Lane; and

² See illustration.

³ Repeated in *Camb. Jnl.* ii. 405.

no deeds have been examined which relate to any house bearing the name of The Queen's Head. The story may



From a Sketch by A. S. Buxton.]

BLIND LANE, MANSFIELD.

[See page 62.

A deed dated 1692 refers to the purchase of a further portion of Broad Close and mentions it as lying next

no deeds have been examined which relate to any house bearing the name of The Queen's Head. The story may have arisen from the fact that a Henry Heath lived at The Talbot in 1689; this is shown by William Dernelley's surrender of that date. He was a blacksmith, and his wife, Mary, was sister and co-heiress of Henry, William and John Heath, deceased; the property called The Talbot was in the occupation of Henry, the father of Mary Dernelley. The property is surrendered to William and Mary Dernelley on the condition they pay to "Elizabeth Heath, widow, the sum of £102: 10 and forty shillings and 10/- besides." It is possible that The Queen's Head may be on the site of The Talbot, and that as there is no mention of Queen Street in any deeds, the district round there may have been known as Wass Lane.

The Almshouses which Elizabeth Heath built and endowed in her lifetime were erected, *circa* 1687, on what was known as Broad Close, which is described as "lying near a Lane called Nottingham Lane." The houses are twelve in number; six are occupied by poor persons of Mansfield, and six are reserved for members of the Society of Friends. The Charity also provided for a payment of eight shillings a month to the inmates, and the first payment was made the first month after 15 January, 1691, "a coat or gown to be given at the trustees discretion marked on right arm E.H. each to be of the value of 10/- and no more, to be delivered 24th December in each year." "One cart waggon or wayne load of Coals value 6/8 to be laid down before their respective doors." The houses were re-built in 1855, and in 1844 six more houses were built, which are occupied by the poor of Mansfield. The weekly stipend has been increased from time to time, and the initials E.H. are no longer worn on the right arm. Elizabeth Heath left all her property connected with the Trust to be administered by Friends: the names of the first Trustees were John Hart of Nottingham, Tallow Chandler, Jonathan Reckless of Nottingham (son of John Reckless the Sheriff of Nottingham), miloner, John Seaton of Blyth, Yeoman, Richard Clayton of Chesterfield, Yeoman, Robert Moore of Mansfield, Cordwainer.

A deed dated 1692 refers to the purchase of a further portion of Broad Close and mentions it as lying next

adjoining to the houses called the Almshouses ; the Deed is endorsed " Surrender of y^e back side of the Almshouses."

The Friends' Register of Burials at Nottingham shows that Elizabeth Heath of Mansfield died 24 ii. 1693. She was buried in the Hospital Graveyard at Mansfield, 26 ii. 1693, where her tombstone is still to be seen, though the ground which is now the garden of the Almshouses has, of course, long ceased to be a burial ground.* There is nothing to show she openly joined Friends, and it is fair to suppose she did not, as her name does not appear in the ancient Book of Sufferings belonging to Mansfield Meeting. It is evident, however, that she sympathized with Friends and held them in high esteem.

EMILY MANNERS.

Mansfield, Notts.

Letters to Daniel Wheeler in England from his Family in Russia, 1832-3

A SERIES of letters addressed to Daniel Wheeler by members of his family, copied into a book, has been presented to D. by Francis Fox Tuckett, of Frenchay, near Bristol. The book was sent to him in August, 1911, by Frances Pumphrey, of Stocksfield-on-Tyne, who found the letters among the papers of her aunt, Margaret Tanner. The book bears the name of Elizabeth Tuckett, who died in 1845. It passed from this Friend into the possession of Margaret Tanner, the sister-in-law of Sarah Tanner, *née* Wheeler.

The following *résumé* has been prepared by the donor:—

" This book contains copies of letters addressed to Daniel Wheeler, then in England, preparing for his Missionary Journeys, by his daughter Sarah and his son William, with some notes from the younger daughter Jane. They are dated from the farm at Shoosharry

* See illustrations.

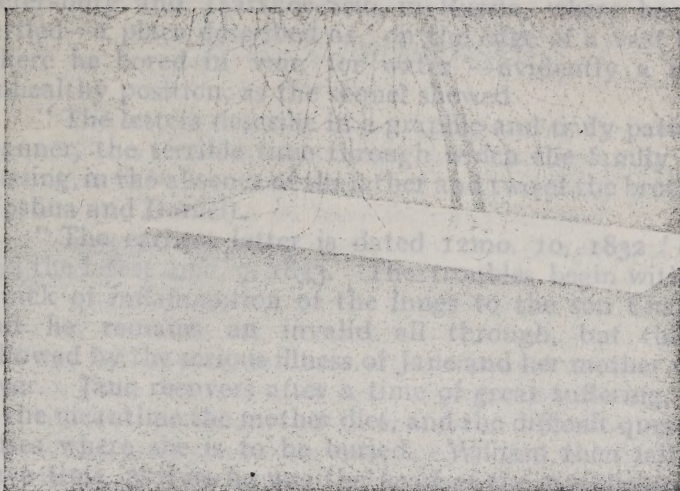


Photo by R. L. Manners.]

[See page 64.]

ELIZABETH HEATH'S TOMBSTONE.

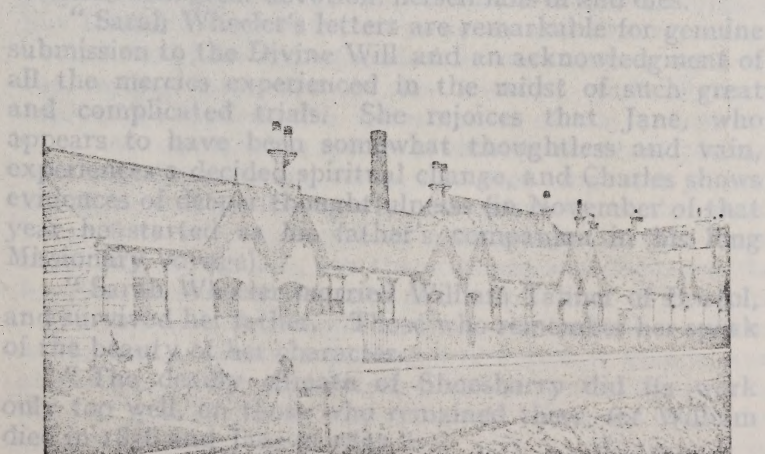


Photo by G. S. Ellis, Mansfield.]

[See page 64.]

HEATH'S HOSPITAL, MANSFIELD.

(marked Schouschari in Stieler's Atlas) between St. Petersburg and Tsarskoe-Selo, in Russia, where he had settled—a place described as 'on the edge of a vast bog, where he bored in vain for water'—evidently a most unhealthy position, as the sequel shewed.

"The letters describe in a graphic and truly pathetic manner, the terrible time through which the family was passing, in the absence of the father and two of the brothers (Joshua and Daniel).

"The earliest letter is dated 12mo. 10, 1832 'o.s.' and the latest 2mo. 9, 1833. The troubles begin with an attack of inflammation of the lungs to the son Charles, and he remains an invalid all through, but this is followed by the serious illness of Jane and her mother with fever. Jane recovers after a time of great suffering, but in the meantime the mother dies, and the difficult question arises where she is to be buried. William then falls ill for a time, and as he was the head of the establishment, farm as well as house, the position must have been doubly anxious for Sarah, who seems to have kept in health, although, as she herself says, a complete wreck from the strain. Many of their workpeople are down with fever, and a kind neighbour, 'E. G.,' who had nursed Mrs. Wheeler with great devotion, herself falls ill and dies.

"Sarah Wheeler's letters are remarkable for genuine submission to the Divine Will and an acknowledgment of all the mercies experienced in the midst of such great and complicated trials. She rejoices that Jane, who appears to have been somewhat thoughtless and vain, experiences a decided spiritual change, and Charles shows evidences of deeper thoughtfulness (in November of that year he started as his father's companion in his long Missionary voyage).

"Sarah Wheeler married William Tanner of Bristol, and survived her father. Those who remember her speak of the beauty of her character.

"The deadly climate of Shoosharry did its work only too well, on those who remained there, for William died in 1836 and Jane in 1837."

Dr. Lettsom's Rural Fête at Grove Hill, Camberwell¹

"Friday, May 22nd, 1801. This evening Dr. Lettsom gave a rural *fête* at Grove-hill, his beautiful villa near Camberwell, to a numerous but well-selected party of his friends, in a style we have seldom witnessed.

"Soon after eight o'clock more than 500 persons were assembled, a considerable part of whom were beautiful and elegant young women; and contrary to the usual practice of such entertainments, not a single person present found one moment dull, though neither cards nor dancing were introduced. Among the guests were Sir William Hamilton and his luxuriously charming lady; the all-accomplished Mrs. Crespigny; the Archbishop of Bourdeaux; with several other distinguished foreigners, and English military officers; Mr. Nelson, brother of the gallant Admiral; a few of the benevolent society called Friends; many respectable Clergymen, Physicians, Lawyers, Merchants, and opulent Citizens, with their blooming offspring. Two hours were agreeably passed in promenading through the various well-stored rooms of the Doctor's very valuable museum and library, where abundance of the richest curiosities were thrown open for the readier inspection of his friends; and all were copiously supplied with refreshments of tea, coffee, etc.

"At 10 precisely a species of enchantment took place, a substantial temporary room, 100 feet long and 30 feet broad, erected on the lawn at the extremity of the greenhouse (the very existence of which had till then been admirably concealed), was thrown open and displayed the happiest mixture of elegance and hospitality. The tables "groaned with the weight of the feast," which consisted of the best of wines, a profusion of excellent viands, and abundance of fine strawberries, which were actually in a state of growth on the festive board. The roof and sides of the building were perfumed with an immensity of natural flowers; and at the entrance, on a small banner of

¹ This will be read with interest, following the account of Dr. Lettsom in *The British Friend*, for January, by Hubert W. Peet.

white satin, elegantly fringed with gold, were these lines :

To my best my friends are free ;
Free with that, as free with me ;
Free to eat just what they please,
As at home, and at their ease.
Free to stay three hours or so,
When uneasy, free to go.—J.C.L.

"The company took the hint ; were as happy as mortals could be for three hours ; and by one o'clock the worthy host and his family were left alone, to contemplate on the high satisfaction they had conferred on so numerous and respectable a party."—(*Gentleman's Magazine*, 1801. i. 476-7.)

The above singular account we have only recently come across, and surely no Quaker, before or since, ever entertained such a remarkable company. Special prominence is given to the fair sex, and Pettigrew, in his *Memoirs of Dr. Lettsom*, alludes particularly to "His [Dr. Lettsom's] enthusiastic attachment to the fair sex," and "the company and the conversation of enlightened women." This exposed the worthy doctor to many slanderous stories for which there was no foundation, although Pettigrew says that his "unguardedness of behaviour subjected him to severe censure—he was imprudent, but certainly not vicious."

Dr. Lettsom was compelled at an advanced period of life to dispose of his beautiful villa of Grove Hill (commemorated by the pen of John Scott of Amwell), and of the whole of his splendid collections ; one can hardly wonder at this if he were given to such expensive entertainments as the one above described.

That Dr. Lettsom was a noble-hearted, good and humane man is evidenced by his friend Pettigrew's *Memoirs*, and the latter relates that Dr. Lettsom was a most regular attender of Friends' meetings, except when circumstances made it needful for him to attend other places of worship. The Doctor held very advanced views upon religious matters, equalling indeed extremists of to-day.

Probably what Friends considered his limitations in this and other directions prejudiced them against

Dr. Lettsom, and it is sad to notice that his funeral was attended by very few of his own Society; and in the very long list of subscribers to Pettigrew's *Memoirs*, one is sorry to find the names of only about two Friends, the more so when one notices such names as Coleridge, Wilberforce, Earl Spencer, and many other eminent men.

JOSEPH J. GREEN.

A Scheme for Expediting the Transport of the Mails, attributed to Jonathan Dymond

A SLIGHT notice of this interesting proposal appeared among a list of presentations to D. printed in *The Friend* (Lond.), of December 27, but there the presumed date was incorrectly given. Charles William Dymond, F.S.A., of Sawrey, Ambleside, has sent us a further note on the Scheme, which is as follows:—

"As neither date nor signature is attached to this production, it is desirable that its *provenance* and the reasons for its attribution should be stated. They are these:—

"Several years ago my first cousin, Francis Williams Dymond, of Exeter, found this document among the papers of his late father, Robert Dymond, Senr., whose profession was that of a land-agent and surveyor; and, supposing—but without any reason—that the author was my father, William Dymond, he sent it to me. It remained in my possession until a year or two ago, when I gave it to my cousin, George Cecil Dymond, of Birkenhead, who has lately presented it to the Friends' Central Library.

"From internal evidence it is clear that the scheme emanated from one of Robert Dymond's four brothers. The handwriting indicates that the choice must lie between George, the eldest, and Jonathan, to whose usual style of penmanship it bears the strongest resemblance; and I know of no reason that can be urged against the supposition that he was the author.

"The probable date would be c. 1820, when Jonathan was twenty-four years of age and Robert twenty-two—lately out of his articles, and commencing professional practice on his own account.

"CHARLES WILLIAM DYMOND.

"Sawrey, 11th January, 1913."

The scheme is presented on a large sheet of rough brown paper, measuring 24ins. by 19½ins. Half of this space is occupied by five plans of the roads near Topsham and Exeter, and below is written the following:—

When Francis Freeling sends down a thousand pound for this Invention (which, being somewhat tired in my throat, I have this evening put upon paper), I intend to pay thee a good surveyors fee for looking at it and telling me—

How fast an hollow Iron Globe, 3ft. diameter and weighing say 200lb. would run down a declivity of one inch in 20? or 265 feet in a mile?

Supposing it to be 12 inches an hour then on level ground the Ball must be raised 12 times in 12 miles to the height of 265 feet. I suppose it might be raised by simple machinery in a minute each which would make the rate of 12 miles in 72 minutes or 10 miles an hour.

The plans explain themselves—the last is the way of making the rail on which the ball is to run (in the way of the Menai Bridge but extremely slight). The supports in the manner of the mast of a vessel which (of a large vessel) is I suppose 2 or 300 hundred feet from the hold.

My mails are to be packed into the Globe, sent off (if you choose) 10 times a day.

I do not know that hilly ground would be much obstruction because you might gain in the descent what you lost in getting up. Some descents would enable you to run several miles together and at a great rate.

But alas this "Castle" or rather *Bridge* "in the air," has like other Castles an If. If it would run 12 miles or more an hour. Perhaps it would not run 6 or 3 or 2. If not, no fortune for me and no fee for my Brother.

2nd day Evg. 9 o'clock.

I find I have really amused myself by my employ.

[Endorsed]

Case.

for the Opinion

of Robert Dymond.¹

Fee.

Conditional.

This is a good illustration of the many-sidedness of the Quaker mind. Jonathan Dymond was linen-draper, moralist and inventor; Joseph Storrs Fry [d. 1835] occupied his pen alike "On the Necessity of Freedom from Sin," and "On the Construction of Wheel-Carriages"; William Allen [d. 1843] was a manufacturing chemist, and a friend of Kings and Emperors. The story is told of a Clergyman and a Quaker, living in the same district, who met travelling, and engaged in conversation on some abstruse literary subject. Said the Cleric, "I am sure I have met you some where." Replied the Quaker, "Yes, you have often been into my shop." On hearing his companion's name, the clergyman exclaimed, "You a bookseller at —!"

¹Another Friend, named Burgess, is said to have sent a plan for expediting the mails between London and Liverpool, to the father of W. E. Gladstone.

"Gospel Order and Discipline"

BY the kindness of George Vaux, of Philadelphia, we are able to print *in extenso* a very interesting manuscript, dating from the days of the Keithian Controversy, which bears the following title:—

GOSPEL ORDER AND DISCIPLINE

in

MEN AND WOMENS MEETINGS OF FAITHFUL FRIENDS OF TRUTH
for ye

EFFECTING A MORE PERFECT SEPARATION FROM YE WORLD.

The transcription sent over, from which the type has been set, was made from a co-temporary manuscript in George Vaux's possession.¹ It should be considered in connection with the Keithite *Discipline*, printed in 1693, copies of which are in the Libraries of Haverford College, Pa., and the Historical Society of Pennsylvania.

Although the views held by George Keith and his followers did not meet with the approval of the general body of Friends, Keith being disowned by both Philadelphia and London Yearly Meetings, an attentive perusal of the following paragraphs will yield much of value even for the present day. The need for spiritual discerning and a definite confession of faith is emphasized; the value of the training of children for reception into the Society will impress us when birthright membership has been abolished; the date of "Spiritual Birth" is to be recorded, as well as that of "outward birth"; all Friends are urged to attend Church meetings; the duties of Elders and Deacons are set out.

The headings placed between brackets do not appear in the manuscript.

There is a reference to Keith and these queries in *Quakers in the American Colonies*, 1911, p. 449.

[DISTINCTION BETWEEN THE TRUE AND THE FALSE.]

1. Seeing y^t in divers places many are crept into y^e form & profession of Friends' way, who are not really friends of Truth and have taken up the s^d outward profession not from any true inward Conviction by y^e Spirit of God in y^r hearte nor having y^e Glory of God, and y^e Salvation of their Soule as y^e End why ye have assumed y^e s^d profession, but some worldly interest or advantage &c.? Is it not necessary y^t some note or manner of distinction as to the outward should be made betwixt faithfull friends of Truth and all such hypocrites & empty & formal professors?

2. Is there not an outward Separation as well as an inward to be made betwixt y^e faithfull and y^e world, and who are y^e world but all hypocritical professors of Truth as well as y^e rude and profane multitude

¹ Since the *Gospel Order and Discipline* has been in type another transcription has been received, which appears to be somewhat more exact as to spelling and contractions. This will be preserved in D.

of all sorts? And is not this plainly implied in that parable of Christ concerning the net that being cast into the Sea, did draw to land many fishes; some good and some bad, and the good were gathered into vessels but the bad were cast away?

[AN OPEN DECLARATION OF FAITH.]

3. Did not y^e faithful generally in y^e days of y^e apostles joyn together in a body or Society of people, not only by feeling an inward knitting and uniting of y^r hearts and Soules together by the power and Spirit of Xⁱ inwardly revealed in y^m which indeed was y^e Main, but by some open declaration & profession of y^r faith in y^e most principal & necessary Doctrines of Xtian religion either before the Church, or some faithful Witnesses? And was it not a comon practice in y^e Church in y^e days of y^e Apostles for everyone to give a solemn Confession to y^e Truth believed by y^m, and make an open profession of y^r faith in Xⁱ Jesus before ye were received into y^e number of y^e faithfull? And were ye not received into y^e Church by this s^d open profession of y^r faith as it was felt by a Spirituall discerning in y^e faithfull to be real and sincere, with the faithfull giving unto them the right hand of fellowship, and also with exhortation and prayer frequently attending the s^d practice? And though water baptism was then comonly administered after confession yet seeing it was but a sign or figure of the Spirituall Baptism and no gospell precept is ceased and y^r we see no need nor service to renew the ceremony of it, yet whether Confession be not a necessary and serviceable thing to be continued in the Church as it was practiced in the days of Christ when in the flesh and in the days of the Apostles? for which see the following Scripture. Math. 10. 32 Luke 12. 8 Math. 3. 6 Acts 18. 19 Cap. 9. 26 Rom. 10. 9 10 Cap. 14. 11 2 Cor. 9. 13 1 Tim. 2. 10 Cap. 6. 12 Heb. 4. 14. 10. 23.

4. What is that profession of faith frequently mentioned in the New Testament which the faithfull are required to hold fast, and wherein doth it consist? Doth it not consist in an open declaration and Confession of y^e Truth believed by y^m as well as in External practices of Temperance Righteousness and Godlyness? And as ye were to believe with y^r hearts unto righteousness, so were ye not to confess with y^r mouths unto Salvation?

[A SEPARATED PEOPLE.]

5. Did not we separate from other Societye, not only because of bad doctrine contrary to the Holy Scripture received and held by them, but also, and that especially, because of the vicious life and evill conversation and practices which were to be found among many of them, though some had a measure of sobriety and tenderness of heart, yet were and yet are among them; but because we found them too generally vitious in their life and practice, having a form of Godlyness, but denying the power thereof, and could not look upon them to be a pure Church, but rather a mixed multitude, therefore we found it o^r duty to separate from them, y^e which separation we did witness to be countenanced and blessed unto us of the Lord, ought we not therefore to do o^r utmost diligence to be a separate people still, and to purge out all the old leaven that we may

be wholly a new lump? and should not y^e Church of X^t be as a Garden enclosed where no weeds nor tares should grow, although both are to be suffered in the great fields of the World to grow until the Harvest, yet Should not a plain and open distinction be made even outwardly in y^e sight of the World, betwixt y^e Church & y^e World as well as inwardly in y^e sight of God, and y^e sight of those who see with an inward and Spirituall Eye and Discerning?

[A SPIRIT OF DISCERNING IN REGARD OF PROFESSIONS OF THE TRUTH.]

6. And if we use all due endeavor and diligence to make a more thorough and perfect Separation from the World have we not ground to expect that God will more and more endue the faithfull among us with a spirit of discerning, whereby to be able to judge who are indeed worthy to be received into our number, and who are not worthy? And seeing we judge fitt openly in the face of the World to deny them who are openly vitious though they keep in some outward form and profession why should we not be duely careful to receive none into our number, but such whereof we have some proof that they have y^e due and necessary qualifications of Good Xtians, the which proof is to be given by some open declaration of their faith in y^e most necessary and weighty Doctrines of Xtian Religion, accompanied with a Godly sober and righteous Conversation and practice; the which if sincere will be savoured and discerned infallibly by faithfull friends.

7. Have not all faithfull friends good experience of a very precious living & savory discerning of such, who are indeed in the Truth and live and walk in it, so that both the words and works of such have a precious scent and savour of Life; and y^e face and countenance of faithfull man and woman hath a living Image, beauty and glory of Truth shining in it sufficiently discernable to the Spirituall eye of the faithfull, whereby y^e living Epistles writ in y^e heartes of one another? And seeing God hath given to faithfull Friends such a pure and precious discerning, whereby to put a difference betwixt the faithful and the unfaithfull, y^e precious and y^e vile, the clean and the profane, the green fresh and living branches, & dry dead and withered branches why should not faithfull Friends make more use of their Spirituall discerning sense and judgement y^t God hath given them, whereby first to prove Men before they own them as fellow members of Christ's body, and not suffer themselves to be deceived by a fair outside show, though contrary to the Spirituall discerning that God hath given. And is not the spirit of discerning that God giveth in some measure to all the faithfull, (though to some more abundantly) that measuring line that is to be stretched forth whereby the true Xtians and true Xtian worshippers are to be measured according to:—Jer. cap. 31. 39 see also Mal. 3. 18 Ezek. 22. 26. If these things be granted as I judge they will I do in the next place propose it to Friends serious consideration:

[ALL FRIENDS TO MAKE OCCASIONAL CONFESSION OF THEIR FAITH.]

1st. Whether it is not convenient that all faithfull Friends of every meeting who have good knowledge and discerning one

of another as being truly and livingly united together in the Truth, declare themselves every one in a few words, more or less as God shall enable them, to be one people and Society, in the Truth, and give a pure and holy Confession unto the Truth in the most principall and necessary Doctrines of y^e Truth commonly and generally received by Friends?

[A DECLARATION OF CONVINCEMENT TO PRECEDE RECEPTION INTO THE CHURCH.]

and. That none be newly received into the number and Society of Friends untill ye give some open confession and declaration of their real convincement of the Truth & the most comon and generally received principles of Christian doctrine by Friends, & that in the Men's Meeting or some other Meeting appointed by Friends, or before some faithfull Friends who may give a faithfull account of y^e same [to] Friends in case a larger meeting of Friends may not be had on every such occasion, and if any have not utterance fully and sufficiently to declare their Convincement and what God hath wrought in them, that ye may answer to some few plain and easy questions, proposed unto them by some faithfull Friends concerning y^e most comon and necessary principles of Doctrine received generally by Friends, by y^e answering to each question yea or nay according to the nature of the question?

[RECEPTION BY HAND-GRASP, EXHORTATION AND PRAYER.]

3rd. If Friends be satisfied with their declaration & Confession to Truth so given and have a Spirituall discerning of y^e sincerity in any measure though never so small, that ye extend and express y^e Christian Love unto them by taking y^m by y^e hand or giving y^e hand unto y^m, and as God shall move and enable any of the faithfull to give y^m a Godly exhortation and pray unto the Lord for them, that God may be pleased to give more of his spirit unto them, and to Confirm and establish them in the Truth & cause them to grow and increase in it?

[TEST OF MEMBERSHIP SPIRITUAL NOT OUTWARD.]

4th. That though y^e speaking of y^e playn Language and denying y^e comon and vain Salutations of y^e World & coming to Meeting are good things; being sincerely performed and a part of our testimony, yet y^e ye may not be esteemed by Friends as any full test or Touchstone of Tryall or mark of distinction whereby to own any to be members of our holy Society, because of y^e outward practice of these things, but y^e y^e only full Test and Touchstone received by us be y^e, we find men in the Truth to live and walk in it, and being in the Spirit and form of Truth, not in some part of it but in all the other parts generally received and practiced by faithful Friends as God hath revealed it unto us, y^e is to say, in y^e form of sound words of Doctrine according to y^e holy Scripture & all holy outward practices of a holy sober, & righteous Life & Conversation in all honesty, Righteousness, Temperance and other Xian virtues?

[CONVINCEMENT AND RECEPTION OF CHILDREN.]

5th. That all Friends having children come to years of discretion whom ye have instructed in y^e principles & way of Truth & y^e ye find God

hath blessed their pious Labours in y^t respect, so y^t ye have a sense of y^r Childrens inward state, y^t God hath opened y^r understanding and begun his good work in y^m, y^t ye further labour with y^r Children to be instrumental to have y^m made willing and desirous to be received into the number and Society of Friends in the manner above mentioned, which thing may prove a great good to their children, and especially of their preservation from y^e Spirit of y^e World and Defilements thereof.

[NO MARRIAGE WITH NEWLY-RECEIVED FRIENDS.]

6. That no Friends joyn in marriage with any but such as are received into y^e Society of Friends by a solemn Confession of y^r faith & profession of Truth in manner aforesaid sometime before they bring their intentions of marriage before a meeting of Friends.

[DISOWNMENT AND RESTORATION.]

7. That all professing the Truth who are known to be vicious in y^r Life and Conversation be openly denied & disowned without all partiality & respect of persons & y^t none so denied be received again into unity and fellowship with Friends, as members of their holy Society untill faithfull Friends be satisfi'd by an inward Spirituall discerning of their real and sincere repentance & returning again to y^e Truth in faith & Love, and that all such who do so return give an open declaration by word of Mouthe before Friends in a Meeting, as well as by writ to be recorded of y^r sincere repentance.

[REGISTRATION OF CONVINCEMENTS AND CONVERSIONS.]

8. Whether it may not be convenient y^t y^e names of all true and faithfull Friends belonging to every Meeting, who are received into the number of Friends of y^t meeting by y^e comon consent of Friends be writ and recorded in a book belonging to y^e Monthly Meeting which may prove a witness & evidence of y^e faithfulness of such as continue in y^e Truth & of the unfaithfulness of such if ye depart from it, which will be the greater aggravation and lay y^e greater load upon y^m, when ye are put in remembrance, if by y^r own consent or Subscription y^r names were enrolled into y^e number of faithfull Friends, & so in its place may be made use of in the wisdom of God to move them either not to depart, or having departed to return; for some having professed Truth in part & departed from the same when dealt with to return, have said they were never in the same profession with Friends, so excusing their departing; whereas their names standing on record by y^r own consent or by y^r own Subscription would witness against them, and too many Children of Friends who were reckoned Friends and practiced the form of Truth in some things, have left off the form of Truth and left off coming to Friends meetings, and have gone to the priests and to the vain customs and ways of the World denied by Friends, and when blamed by their parents & others, they have excused themselves by saying they were never convinced of the Truth of Friends religion but did only some outward things or come to Meetings to please their parents. And seeing Friends think convenient to insert the names of y^r Childrens outward birth and the time thereof

in a Booke, is it not of greater weight and as tending more to the comfort both Parents and Children y^t y^e day of y^t Spirituall Birth be recorded in Friends book to witt how soon it is felt or understood y^t God hath begun his good work in them and hath begot in them the true knowledge & Love of y^e Truth & Friends of it by which they have been made willing and desirous to declare their being united and joyned with Friends but not as y^t a great necessity is to be laid of recording Friends names in a Book only that it may have a present conveniency.

[MEETINGS OF ALL FRIENDS AND THE IMPORTANCE OF ATTENDANCE.]

9. Whether y^e Body of y^e Mens Meeting should not consist of all faithfull men Friends, likewise y^e Womens Meeting of all faithfull women Friends. & whoever whether men or women come not to the Mens and Womens Meetings, (except in case of necessity y^t may hinder y^m) their not coming if they frequently abstain giveth not just occasion to faithfull Friends to judge them negligent & worthy of reproof when once it is understood y^t it is y^e unanimous judgement of faithfull Friends y^t all should come to these meetings; for in the days of the Apostles we find it y^t when y^e waighty affairs of y^e Church required not only the Elders, but the Church did together with the Apostles and Elders assemble together to consult & resolve in y^e Wisdom and Spirit of God what was fitt to be done as doth plainly appear from: Acts 15. 22. 26 and there is great cause why it should be that all the faithfull should meet together in such meetings y^t concern y^e good of y^e whole, first because though all the faithfull are not Elders; yet ye are all members of Christ's Body and every true member of y^e Body hath a measure of y^e Spirit of X^t and therefore every member may have a service in the Church; y^e younger in their places as well as y^e Elder in their places, and it may please God sometimes to reveal to y^e younger what at first is not revealed to y^e Elder even as David said he knew more than the antients, Secondly though all do not help with outward testimony allways of Words, yet by the Life and Virtue that is in every faithfull member the whole assembly is y^e more refreshed, and y^e Elders are also thereby more helped, strengthened and encouraged in the work and service of Truth. Thirdly because what is done in all mens and womens Meetings is to be judged as done by the whole Church in that place and therefore should have y^e consent of y^e whole Church: which cannot be unless they be present to signifie it either by word or silence, nor is it enough to say the Elders are representatives of y^e Church; & therefore whatever y^e Elders do ought to be binding and obliging to the whole as in Nationall and Provincial Assemblies. Those who are commissioned by the people represent the people, and the commissioners act is the peoples act; for as the Church of God in other respects doth greatly differ from worldly Governments, so in this for we find that even the Apostles of the Lord did not these things without the Consent both of the Elders and Church assembled together, as in the place above mentioned doth plainly appear Acts 15 compared with Math. 18. 17 and so the Spirit of Love Judgement and discernment is promised and given to all faithfull, why should any be excluded from what is their just right?

[APPOINTMENT OF ELDERS AND DEACONS.]

10. Whether there should not be Elders and Deacons chosen apoynted and named by y^e Church, as were in y^e Church in y^e Apostles days who are known by name to do these services in y^e Church that are proper to them, for though in most Meetings there are faithfull Men who by a living growth in the Truth are grown up from a state of Children & Babes in X^t to be both Fathers and Elders in the Church, whom the holy Spirit of Truth hath made overseers in the Church, and that they are well known and owned so to be in the Church, yet for order sake and for the cause of those who are but weak and short of y^t present discerning & who are ready to say as some have said these Men take too much upon y^m and assume a rule over us without our consent. Is it not fitt and convenient that though these Men are indeed Elders in the Church and Deacons, be nominated by the consent of y^e whole Church with the help and assistance of some able Friends of the ministry who labour among them in Word and Doctrine. The proper service of the Elders being to oversee and inspect into y^e orderly walking of all under the profession of Truth, and seasonable to exhort, advise and reprove as occasion is given and allso to have an authority over the younger in y^e Spirit and power and Life of Truth not lording it over their consciences but watching over y^m, y^t they may be preserved from all the snares of the enemy, who ought to be worthily esteemed for their works sake by the whole Church. And y^e proper service of the Deacons being partly to assist the Elders and partly to gather the collections of the Church, and by the Churches advice to dispose of them to the poor and other pious uses.

[INFALLIBLE GUIDANCE FOR CHURCH ORDERING.]

11. Though we are not to place infallibility upon any Man or number of Men in all things and cases and especially in things not manifestly revealed, yet whether faithfull Friends assembled together in the name of our Lord Jesus Christ, and feeling his presence in the midst of them may not expect his infallible guiding & direction & an infallible discerning in such particular things and cases which are altogether needful for the good and preservation of the Church and for keeping and establishing good order among them?

[SOUND KNOWLEDGE AND SPIRITUAL ABILITY TO PRECEDE MINISTRY.]

12. Whether some great care is not to be taken by able and faithfull Friends of the Ministry to whose faithfull Labours God hath set his seal and greatly blessed with success together with the Elders and Church to prevent that disorder which sometimes happeneth when some raw and unseasoned persons have presumed to speak and to pray in Meetings, who are not sound in knowledge and have not received a true Spirituall ability and discretion for such a Work; and therefore whether (unless in some extraordinary case which may be seen & understood) Men should not give some proof of their sound knowledge experience & Spirituall ability to their Elder Brethren & to y^e Church before they presume that Liberty to preach & pray in open Assemblye.

The MS. is endorsed: "Articles of George Keith for his proselytes to signe before they receive admittance into his church fellowship."

An Anecdote relating to William Harrison, of Brighton

BARBARA GOLD HARRISON relates that from her father, John Harrison, she heard the following remarkable circumstance of his grandfather, William Harrison:—

As he was crossing Emsworth Common, between Brighton and Portsmouth, he was overtaken by a man with a horse and pots, and after going a little way together, he requested W. H. to keep on his horse, and he would return soon. He not coming back Wm. H. looked for him in vain, but soon saw two men riding fast toward him.

They asked him how he came by that horse; he replied a man had requested him to keep it on a little way, but that he did not return. They informed him that the horse was loaded with stolen plate. He said he knew nothing of it; they replied that as he was taken with it, with it he must go. So they took him before a justice and he was committed to prison, and there remained till the assizes came on. He was tried and condemned—sentence was passed that he was “to go from whence he came and then to the place of execution, there to be hanged until he go dead.” On his return, finding himself thirsty, he desired to go into the inn; they informed him he might go upstairs; he, being heavily ironed, told them he could not go without assistance. He called for a bottle of Canary, but when it was brought before him he said that he had been thirsty, but that now he could not drink it. “I never thought I should die, but now death looked me in the face.” He then requested the men who had charge of him to help him across the room for he had a desire to look out of the window. There he saw a man filling a dungcart and he knew him to be the man from whom he took the horse. He asked the men if they did not see him, and desired them to go down and tell him there was a person wished to speak to him. They went and the man came. When he entered the room he made a bow and said, “Your servant, Sir, I am glad to see you.” W. H. told him he did not know what to say to that. The man told him he knew of his trial and condemnation, and could not keep from the place. “Had you been

William Harrison==Mary
of Brighton,
b. circa 1605, d. 1685

William Harrison==Frusannah Nelson, a well-known Minister.
of Poole, b. c. 1669, d. 1739.
b. c. 1667, d. 1733

John Harrison==Mary Linthorne
of Poole, b. 1707, d. 1784.
b. 1700, d. 1773

Barbara Gold Harrison
b. 1739, d. 1824.

upon the ladder," said he, "I should have saved your life, and not have had an innocent man die in my stead." The man was, on this, taken up and carried to prison, and W. H. with him, till next assizes when the man was tried, condemned and hung, and W. H. acquitted.

This account was taken down by Susannah Kemp² from Barbara G. Harrison.

From a MS. in possession of the Editor.

John H. Dillingham at a Funeral

IN the chapter on John Dillingham the Teacher, an instance is narrated in which there was a manifest advantage to the religious service of our Friend, in being late at a funeral. Another striking instance of the kind afforded unusual confirmation of the words of a deceased Friend, and gave the people of the village where it occurred, a most impressive sense of his personal devotion to the family concerned, as well as of his willingness to discharge his religious duties at whatever cost. Having missed the only possible train available from Camden for the funeral in question, John Dillingham boarded an express train to Atlantic City, thirty miles distant by bicycle from the place of his appointment. The funeral company gathered at the house as arranged, and sat for about an hour in silence. Most of those present were not Friends, and it seemed to them slight respect was shown to one who had been known in their midst for thirty years for liberality in entertaining members of her society. The funeral had moved from the house, and as the burial ground was near, a few minutes would suffice to conclude the last sad rites for a beloved mother and sister. At this juncture John Dillingham was seen approaching upon a wheel from the direction of Atlantic City. He had ridden the thirty miles in a very short time and had reached his destination at the critical moment. Means were found of giving him some refreshment promptly, and as the company closed in about the open grave, he moved forward with a testimony that seemed to savor more of heaven than of earth. Then he knelt in prayer, and all were baptized together in a memorable manner. One of the principals in this remarkable scene had remembered, and had remarked when the train had failed to bring John Dillingham, how the deceased had said on more than one occasion, when the narrative in *Biographical Sketches* of an incident in the life of Arthur Howell had been read to her, picturing how he had driven some miles to join a surprised company about an open grave, that something like that, she felt, would happen at her funeral.

From the *Life of John H[oward] Dillingham*, written by J. Henry Bartlett, pp. 130, 131.

² Susannah Kemp, née Horne (1793-1882), of Brighton. Her sister, Sarah Horne, married George Penney, of Poole, who was Barbara Gold Harrison's nephew.

R

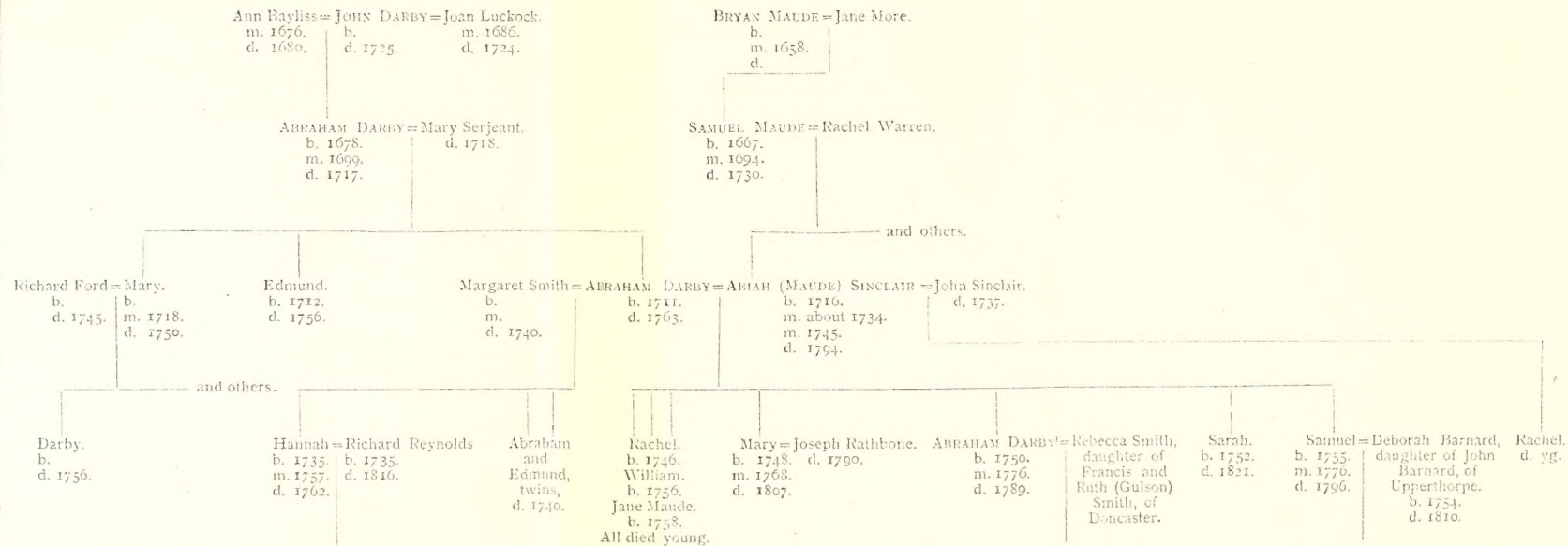
1=Rebecca Smith,
daughter of
Francis and
Ruth (Gulson)
Smith, of
Doncaster.

Sarah.
b. 1752.
d. 1821.

Samuel=
b. 1755.
m. 1776.
d. 1796.

=Deborah Barnard, Rachel.
daughter of John d. yg.
Barnard, of
Upperthorpe.
b. 1754.
d. 1810.

he Severn



† Abraham Darby received, in 1788, the gold medal of the Society of Arts for his iron bridge over the Severn.

Extracts from the Diary of Abiah Darby

ABIAH DARBY (1716-1794) was the youngest child of Samuel and Rachel (Warren) Maude, of Sunderland. Samuel Maude (c. 1667-1730) was a native of Leeds, and in early days a Presbyterian. When eighteen he removed to Sunderland, to reside with his Quaker uncle, William Maude, and soon afterwards attached himself to Friends (*Testimony in D.*). Abiah Darby first exercised a ministry of the Gospel when about thirty-three, although years before she had felt a call thereto. Of her first husband, John Sinclair, she wrote in her Diary, evidently some time subsequent to his death:—

About this time among other young Friends, women as well as men whom I was acquainted with, One young man who sympathized with me and often spoke to my State, insensibly drew my weak tender mind into Friendship for him and by degrees I let my Affection go too much Out in harkening to his Offers which hurt me in my inward Exercise. Nothing can plead my excuse but youth and inexperience. . . As this increased, and I had so long resisted the heavenly vision. . . The Lord was pleased to withdraw his high Commission from me. I have long deplored my Loss with bitter moan. . . My sufferings were Great. . . I humbly trust accepted and deem'd sufficient.

The Friend was religious. . . had a Gift in the Ministry. . . and travelled some in Truths Service. . . but my Friends were against him as he had not so much in the World as I had. . . however my Mother in the end gave consent, and she died a little time after we were married. But this conduct of mine quenched the holy Spirit in me, filling my mind with the cares of Life in my tender years. But it lasted not long. . . he died before I was twenty-one. I had one child called Rachel which died before its father in the Small Pox. He departed in Peace and Assurance of Eternal Happiness. All the time I was married, which was about two years or upwards. . . I remained poor and barren in Spirit, as one left alone.

In the certificate of her marriage with Abraham Darby, in 1745, she is described simply—"Abiah Sinclair of Kendal," without mention of her parents or that she was a widow.

The printed extracts from her Diary shed considerable

light upon a somewhat dark period of Quakerism historically. The rapid alternations of her preaching journeys with additions or expected additions to her family—her entertainment of noted people and her prayers at meal-times—her attendance and vocal exercises at meetings of other Christians—her astronomical observations—her contact with the saintly Fletcher of Madeley—all present a picture of middle eighteenth century Quakerism well worthy of study.

The following Extracts are taken, by permission of John T. Dickinson, of Bloxham Lodge, near Banbury, from a closely written book of 175 pages folio, in his possession, commencing 1745 and ending 1769. Many sermons and letters are given at length. The book is in different handwritings, so that it is possible that some of the later parts were dictated.

1746

Little Rachel¹ was born..the child only lived 15 weeks. I was in a poor low state of health for a pretty while after, being inclined to a Consumption. The Physician advised me to leave water drinking which I had done wholly for many years in dislike to any other & to bear my testimony against one who had made all illuse of Malt and other Liquors. I took to Small Bear but did not like it so well as water.

1748

viii. 4. Birth of my Mally.²

1749

First spoke in Meeting.

In a few weeks after Ann Sumerland³ appeared [in the ministry]. I was truly thankful that I had appeared first, for the Enemy would certainly have suggested

¹ There had been an earlier Rachel by the first marriage. See Table.

² Mary, afterwards Rathbone.

³ Ann Summerland (1709-1798), was daughter of Joshua and Rebecca Waterhouse, of Dronfield, co. Derby. In early life she lived as a servant in the house of Joseph Freeth, of Coventry. She married, in 1737, John Summerland, and removed to Coalbrookdale. Her ministerial journeys were frequent, but confined to the British Isles. MS. *Testimony in D.*

my concern only sprung from Something of Desire to put myself forward.

1750

iv. 24. I was delivered of my son Abraham.

We were constant in attending Meetings. Before I came here the Meeting was on First days held at Broseley,⁴ an ancient Place, no Friends being on this side of the Water,⁵ till my Husbands Father came into this Country, and for long after no Meeting held on this side except occasionally. My Dear Husband used to go sit by himself twice on first days and fourth days at a Meeting house set apart by the late Richard Ford⁶ and which I did hear he intended to give Friends, but his son refused to give it up as his Father made no will.. but let Friends meet in it, and Sister Mary Ford became a constant attender of the Meeting with her daughters and some of her sons. On the sixth day of the week we held a Meeting in our laundry where some attended.

1751

iii. I set out..Warrington, Penketh, Lancaster.. several Friends in Company but they rid so fast it hurt me..Next day some Men Friends had a deal of talk about the reconing, it gave me pain and I thought to have put down double rather than have words about a trifle (I payd for My Self & horse)..Had a bad fall, my horse came down, hurt my knees pretty much..Kendal..Preston Patrick ..Brigflatt ..Raby ..Auckland ..at Meeting I missed my right time which hurt me but it was my fault..Sunderland. Here at their First day Meeting I had to open my mouth with the very words I spoke when first appeared..And had to tell them that they were the same words I should have appeared with among them sixteen years ago had I given up to the Heavenly vision as I ought to have done But through great disobedience and the slavish fear of Man I refused and was only as a Dwarf in true Religion..We came pretty direct home..

⁴ Broseley, an ancient stronghold of Friends in the early days, was situate on the south side of the river Severn, Coalbrookdale being on the other side of the valley through which the river flows.

⁵ That is, North of the river Severn, as it flows through the Dale.

⁶ Richard Ford (d. 1745) married Mary, daughter of Abraham and Mary Darby, in 1718.

arrived safe and sound and found our Children well which was a great favour..Mally had had the Measles badly but was preserved through.

6mo. Was laid up very ill..the pain in my side & stomach was hard to bear. And how I took Cyder I cannot tell but I did, and gott well of my complaint and have never had it since and the harsher the Cyder the better. Yea so sharp I have long continued to drink it that it would make my eyes water & others called it Vinegar yet it hurt me not..and still continue it to this day My constant Liquor.

1752

I was delivered of My Sally 8th mo. 24th.

1753

In the Spring altho a nurse, went with my Dear Husband to our Welsh Yearly Meeting at Abergivanny⁷ 24th 4 mo. left my Sally to the care of a neighbour..had a bad journey bad roads..I got such a bad cold could hardly attend Meetings or do business but did attend.. had Great Waters to come through in returning and very difficult coming but got safe home.

I found an engagement upon my mind to write a letter to a person [Brook Forrester] who was called a Gentleman and a leading man in this County whose example did not correspond with his station in Life.

1754

4mo. 26th. My husband, Daughter Hannah and myself set out with several Friends from hence, 14 horses, for our Yearly Meeting at Swansy..hired a guide over the Mountains..lost our way, the guide could not speak Welsh nor none of us..went to a Cottage..a poor Welsh woman whom we made signs to get up behind Richard Phillips⁸ and conducted us into the right road..Most of us gave her money but was obliged to force her to take it,

⁷ The Yearly Meeting for Wales (including the counties of Monmouth and Salop) was set up at the instigation of Richard Davies (1635-1707/8) in 1681, and was held at various places from 1682 to 1797. It was one of some half dozen Y.M.'s, circulating in certain districts of the country, attended by large numbers of travelling Ministers and local residents. A complete list of the places where the Welsh Y.M.'s were held is printed in *The Friend* (Lond.), 1870, p. 15.

⁸ Richard Phillips (d. 1772), of Madeley.

she was so disinterested..got safe home and found my dear Babes well.

On 5th of 6 mo set out with My Dear Husband to London..got well there.

Our Daughter Hannah went in a Boat to Worcester to bring from thence our honourable Worthy Friends Grace Chambers⁹ & Cousin Lydia Lancaster.¹⁰

1755

1mo. 14th. Was taken ill and on the 16th was delivered of my son Samuel.

4mo. 29th. Gentlemen here, in my mind often especially when such are here engaged to address the Great Name at Table.

7mo. 2nd. The High Sheriff Francis Turner Blyth Esq. and Edward Blakeway dined here.

1756

1mo. 31st. First Waggon of Pigs came down the Railway.

[A Series of accidents recorded in this year.] The man let the Horse and Chaise fall over the Hill, the horse got no hurt—my Husband slipd down stairs with Sally in his arms but was little worse—Cousin Darby Ford,¹¹ My husbands own Nephew fell into the New Pool and was drowned—My Husbands only Brother Edmund Darby fell from his horse near Olbrighten [Albrighton] and fractured his scull and broke his Ribs¹²—My dear Husband slipd off the Arch of the New Furnace at Horse Hays, hurt his knee badly, but a great mercy his Leg was not broke—I had a fall from my Horse but did not receive much Hurt.

12mo I was deliverd of my 3rd son Wm.

^{9, 10} The visit to Worcester of these two worthy women is recorded in *An Account of those publick Friends who visited Worcester Meeting, 1753 and 1754*, MS. in D. They were in the City from 7 mo. 26 to 30.

For Grace Chambers (1676-1762), see *THE JOURNAL*, vol. vii., etc. For Lydia Lancaster (1684-1761), see *Camb. Jnl.*

¹¹ A contemporary account reads: "29th 2^{mo} Darby Ford was found drowned in the New Pool & was buried 2nd 3^{mo} 1756 at Broseley." (MS. in D., at end of *Account of those publick Friends who visited Coalbrookdale & Broseley Meetings, 1755, 1756.*)

¹² A contemporary account (see last note) records, "Edmund Darby, from a Fall from of his Horse, on the 24th 5^{mo} died the 1st 6^{mo} at Albrighton & was buried at Broseley the 3rd."

1757

5mo. 20th. Our Daughter Hannah was married to Richard Reynolds Junior of Bristol¹³ and to live at the Bank.¹⁴

7mo. 11th. My Dear Child William Departed this Life and was Buried at Broseley. It is our Duty and Divine Providence hath placed in us a Strong attachment and affection for our Children, therefore it is our Duty to do what we can for them and long for their Lives But when we reflect that they are taken away from the Evil to come, and are sure they are Glorified Angels dwelling in the Presence of Joy unspeakable, not for a few moments but for ever and ever, Oh how can we repine at their happiness Extatick Joy. It was hard to me to submit, but now I am glad he was counted worthy.

1758

4mo. 1st. My Dear Children Molly Abby Sally and Sammy were now under preparation for the Small Pox to be inoculated I was in great distress about it, but my Husband was desirous to have it done..as this distemper had been very fatal in his and my Family..I was passive but could not freely give my consent..they were all four inoculated on the 14th of the 4 mo..My Husband in his Memorandum says between four and five in the afternoon the Irruption came out 8 days after and 8 days after that they were at the height and through the Blessing of Kind Providence got well through.

6mo. 9th. 2nd hour in the afternoon I was delivered of my daughter Jane Maude Darby.

10th mo. My Dear Child Jane was ill and departed this life the 2nd of 10mo and was buried at Broseley the 14th.

1759

5mo..To the Welsh Yearly Meeting held at Neath in Glormorganshire.

¹³ Abiah Darby's step-daughter, Hannah, married Richard Reynolds, "the Philanthropist," at Shrewsbury. Portions of her Diary, 1761, 1762, and of her letters, 1753, etc., are printed in *Reynolds-Rathbone Diaries and Letters*, London, 1905.

¹⁴ That is, the Bank House, Ketley, near Shifnal. There is a view of this house in *Reynolds-Rathbone Diaries*.

6mo..At Yearly Meeting at London..by request wrote Epistle to the women Friends in Pensilvania.

gmo..Set out..to Litchfield..Derby..Chesterfield..Sheffield..evening to Ferry bridge which was 28 to lodge..Sandy Hutton..worthy friend Boswell Middleton¹⁵..he was above 90 years old..was very fresh—had lately rode to York..18 miles without lighting, and read my Certificate (I believe) without spectacles..Newcastle..while I was here I waited upon General Wm Whitmore, Member for Bridgnorth who knew my Husband..He received me very respectfully and I informed him of my intention of going to Berwick and as I was informed he was Governor of the Garrison and Fort there, I requested he would please to favour me with a letter to the Commanding Officer there, that if I found I could not be easy without having an Opportunity with the Soldiers, I might have such a liberty. He was pleased to promise me a letter..Alnwick..requested the Town Hall which was readily granted and many people were at the Meeting..as we went to the Inn a well dressed man came to us and requested we would give them another Discourse that afternoon..So agreed to it..and the Carpenter who had put up a Gallery and had taken it down, very readily put it up again and would have nothing, nor hardly let his men take anything..many people attended it..even from Inns, for a Stage Coachman came to the door and called out for anyone belonging to the Angel Inn, servants, Chambermaids &c for he could find none at home. Berwick..went to the Mayor to request the Town Hall..who readily granted it, and was sorry he was obliged to be out of town, also the Sheriff said the same..also Major Beauclerk the Commanding Officer was very civil and said that the assistance he could give should be at my service. I found I could not be easy without having an opportunity with the Soldiers and sent to the Major who ordered them to be collected in the large Square of the Barracks..and drawn up by the officers..when we were placed they

¹⁵ Boswell Middleton (c. 1667-1763) of Boroughbridge, was the son of Boswell (Bossall) and Margaret Middleton, of Knaresborough. A newspaper paragraph in D., relating his death, states that he had been "Master of some Oilmills near that place; he retained his senses and memory to the last."

made a half circle round us..I was engaged to speak and style them Dear Fellow Soldiers..I was engaged to pray for the King in an earnest manner..Morpeth..leave for the Town Hall must be had of the Priest..Oliver Naylor..who was also a Justice..he refused answering with a sneer that he sometimes let it out to Rope Dancers Players, &c.

10mo. 22nd. Home. Dear Husband and children pretty well.

1760

4mo. 1st. Sent our Chaise to meet Grace Chambers and Cousin Lydia Lancaster.

26th. My Husband & self with our Children went in our Boat for Worcester.

5mo. 20th. Sent many Books relating to Wars and Fighting to Monmouth to be dispersed..a young man being put into Prison because he could not serve in the Militia.

6mo. 23rd. The Priest of Highly lodgd here.

7mo. 17th. To Wellington and had a Meeting in the Market House..the Priest set the Bells in the Steple House a ringing but some of his own professors stopd them.

10mo. 2nd. Set out on our journey..Hereford..to the Mayors house..I was free to ask him for the Town Hall to have a Meeting in but he was affraid..I shewed him my Certificate that I was no Impostor he behaved very civilly.

Next day I went to the Bishop. When he came into the Room he asked our Business, if it was about Tithe. I told him No. I was engaged to come to speak to him from the Holy Spirit..he said We dont hear such things ..Isaid something of what was on my mind but he would not stay to hear me out..I writ to him from the Inn. [She preached by the Market Cross.]

11mo. 10. Worcester..Cousin Thos. Beesley¹⁶ and Timothy Bevington¹⁷ went to the Mayor to request an opportunity with him..he freely granted it and said what-

¹⁶ Thomas Beesley (1683-1770), of Alcester, Warwickshire, son of Thomas and Martha Beesley of the same.

¹⁷ Timothy Bevington (c. 1727-1802), of Worcester, married Hannah, daughter of Joseph Freeth, of Coventry, in 1750. Both were Ministers.

ever advice should be given him he would endeavour to put in to practise..I had a free time to speak, and what I said he received very kindly..he was very loving & said if he ever came within five miles of our house, he would come to see us.

11th. Set out for home.

20th. I was taken very poorly and miscarryd soon after..got well through as heretofore in like cases.

1761

1mo. I see in my notes that the Moon is two hundred and forty thousand Miles of the Earth..and is fifty-one times less than the Earth..and the Sun is a Million times bigger [and more to similar import].

1mo. 20th. John Fletcher,¹⁸ Parson of Madeley here with several others, he asked us several questions relating our [Principles..my mind engaged in awful prayer at Table, a great cross to give up to it, but found peace in so doing..we lent him several books.

2mo. 19th. My Husband at Mo. meeting at Salop.. several Gentlemen dined with me. I was powerfully engaged in awful prayer, having Reverently to bless the Great Name amongst them.

21st. John Fletcher here & returned the Books we had lent him and confessed to the truth of our principles & that our friends were greatly inspired by the Holy Spirit.

3mo. 4th. Put up papers in the Dale to warn the disorderly of both Sexes.

29th. My mind drawn to the People in Wales in Love to their Souls..named it to my Dear Husband.. Dear Nephew Wm Maude a Religious young man indeed offers to go with me to our Welsh Yearly Meeting at Langhorne.

4mo. 1st. I set out..very bad road and much in the night but favord with starlight..the Heavens

¹⁸ John William Fletcher, or De La Fléchère (1729-1785). He was born in Switzerland and came to England, c. 1752. He was vicar of Madeley from 1760 till his death. "From the beginning of his settling there, he was a laborious workman in his Lord's vineyard; endeavouring to spread the truth of the Gospel and to suppress vice in every possible form."—*Life*, by Benson. See p. 92 of this issue.

appearing on a Glow with the Rays from the Glorious Bodys placed in the mighty extent of infinite space.

7th. Womens meeting held in a room in the old Castle.

8th. Two Publick Meetings held in a Booth against the Castle wall, the people solid and the meeting satisfactory.

9th. I had all the business in the Women's Meeting to transact myself as I generally have, writ the Epistle to the Women's Meeting in London and the Epistle to Wales..not having the least accident in the course of 360 miles.

1762

5mo. 14th. James Daniels¹⁹ from Salem in West Jersey in America came to visit us.

18th. Daughter Hannah Reynolds took ill of the Measles.

24th. The Lord saw meet to take her out of this troublesome world about 4 o'clock to our great sorrow.. the Children²⁰ came down to our house.

Sent a paper to be inserted in the Royal Magazine, relating the Salutary effects of artificial Baths..having had the experience of it. It was inserted in the Month called April year 180.

8mo. 19. Wrote a few lines to the Priest of Madeley as follows, with Richard Clarridges Book :

" Esteemed Friend

" As thou hast always treated me with candour I have presumed to use freedom with thee..as I now do in sending thee this book, which I shall be obliged to thee to read..the author was a Priest of the Church of England several years, but at last was obliged to give up all..I make free to say that I believe thou hast been of service in the Lords Hand to reform the people hereaway.."

¹⁹ James Daniel (1704-1776), of Salem, N.J. "He travelled in the work of the ministry, in several of the American provinces, and once in England, of which services we had comfortable accounts."—*Phila. Memorials*, 1824.

²⁰ These children were (1) William, b. 1758, m. Hannah Ball 1787, and had children, and (2) Hannah Mary (1761-1839), married William Rathbone, of Liverpool, 1786 (see portrait in *Reynolds-Rathbone Diaries*).

30th. The Priest of Madeley was here and after he was gone I felt a strong engagement to go to his meeting held at George Crannages²¹ where he and several of his followers met. I gave up to go tho' an exceeding great cross to me. I had full time to declare against dead formality in Religion..he made some little objection but behaved civil..we parted very friendly.

9mo. 7th. Set out on our Journey [with certificate.. Worcestershire, Gloucestershire, Bristol, Wiltshire. At Corsham] dined at Thomas Bennits²² a worthy Friend & Minister who kept a Boarding School. I think he said he came from Barbadoes & had the grounds of his Convinement at Sankey school.

[Copy of a letter from Thos. Bennett, dated Pickwick romo. 9th, 1762.]

"I have had the pleasure of thy Mother Darbys Company at my house..she posts on so fast having frequently two Meetings a day, as for instance from Melksham she and her companion Agnes Horton²³ went to Bromham took that Meeting at 11 o'clock and from thence the same day had a meeting in the evening at Devizes..from thence they came to Corsham had a Meeting there the 7th inst. and went thence to an evening meeting at Chippenham..thence they attended the meeting at Caln the 8th.."

[Berkshire, London, Norfolk, Suffolk, Essex] Colchester..Meeting House & Galleries were not sufficient to contain them..the Malitia for the County was all in Town and the Officers were all there, but one upon duty and a many Soldiers [London, Oxford] Home and found all well..this Journey of above a thousand Miles.

²¹ Members of the Cranage family lived at Broseley and Coalbrookdale. The will of George Cranage was proved in 1807 (abstract in D.).

²² The Bennett family of Pickwick, near Corsham, Wiltshire, was prominent in the annals of eighteenth century Wiltshire Quakerism. Thomas Bennett (or, more correctly, Thomas Headley Bennett) had Abiah Darby's future son-in-law, Richard Reynolds, as a pupil about 1745. Thomas Bennett died in 1764, and his widow, Mary, in 1778.

²³ Agnes Horton (c. 1721-1781) was, presumably, the wife of Robert Horton, of Sheriff Hales, and Coalbrookdale, Salop, whom she married in 1746 (certified copy of certificate in D.). She was the daughter of William and Jane Wilson, of Sedbergh, Yorks.

1763

3mo. 31st. My Dear Husband departed this life.

4mo. 3rd. My Dear Husbands remains were inter'd in a piece of Ground which he in his illness pointed out and directed us how we should convey his Corps to it with the greatest calmness and composure.

7mo. 14th. A strong engagement came upon me to go to the Meeting of Parson Fletcher and his followers ..I had the Word to declare with power..the Parson heard me patiently and commended what I had said and desired all to take notice of the advise..but objected to the points of Doctrine I had advanced..which had touched his Copyhold or Priest Craft..I had close work of it for above 3 hours..Ann was engaged in prayer..the Parson kneeld down & upon the whole he behaved with respect.

8mo. 4. Hugh Forbes & Thomas Fisher came from Pensilvania Thomas's Grandmother Name was Margery Maude a Yorkshire woman..Believe of our Family.

9mo. 3rd...for Stratford, Seven County Meeting.

8th. Home.

25th. At Meeting..it hath been held in the Malt House sometime as we are enlarging our Meeting House which My Dear Husband left to Friends..he also left a Graveyard which I have had walld round.

1764

11mo. 22nd...A great weight came upon me to go to the Meeting of the Priest of this Parish and his followers ..where I had been before at considerable distances of time..I then stood up and desired leave to speak..an argument ensued..which lasted some hours.

1765

1mo. 4th. John Fletcher sent me word he would read my Manuscript at his meeting if I chose to go. I sent him in answer that I hoped he would read it impartially but had no desire to attend. Daniel Rose found his mind drawn to go (though unknown to me). The Parson read here a line and there one, and made strange work of it and Daniel had to stand up and contend for the Truth..the Priests who were together at my house

asserted things that I had said when they were here that I never had said & Daniel being in the next room & hearing all that passed was able to contradict them..they returned sharply..how could he tell not being present but he told them he was in the next room & heard all which surprised them much.

20th. I sent to Shrewsbury another copy of my Address²⁴ to what is called the Dancing Assembly and it was presented as the foregoing..a Gentleman took it & put it in his pocket & when they went to tea he read it to the Company..who were very serious and some affected by it, especially him who read it..who had been much addicted to these diversions, being a chief man among them his name Scot, a Captain in the Army & from that time he left off such Diversions..and became a Preacher among the Methodists.

2mo. 25th. Having been summoned to appear before the Justices at the Court at Much Wenlock, I wrote as follows :

“ Respected Friends

“ I have received your summons to appear before you on complaint made against me by John Hayward Priest of Little Wenlock on account of Tythes, which he demands of me for land held in that Parish, also I received an obliging message that I need not trouble myself to come..therefore I send these few lines to inform you that I cannot in conscience pay to an Hireling Ministry.. I cannot think hardly of you in acting as the law directs only I hope you will be so obliging as to restrain the Priests and officers from imposition in the exaction of it.

“ Sunnyside, 25th 2mo. 1765.

“ ABIAH DARBY.”

4mo. 26th. Set out for the Welsh Yearly Meeting at Hay.

²⁴ Abiah Darby wrote *An Expostulatory Address to all who frequent Places of Diversion and Gaming*, no date; and *An Exhortation in Christian Love, to all who frequent Horse-Racing, Cock-fighting, Throwing at Cocks, Gaming, Plays, Dancing, Musical Entertainments, or any other vain diversions*, printed at Shrewsbury in 1769.

She also wrote *Useful Instruction for Children, by way of Question and Answer*, first published in 1763, and reprinted six times (all edd. in D.)

5mo. 17th. Lady Leighton with her son and daughter dined here. I omitted doing my duty..but the Lord is merciful to pardon & pass by.

1767

6mo. 1st. Having heard of Lady Huntington²⁵ being come to pay a visit to my neighbours the Parsons,²⁶ I sent to offer her the use of my Carriage as she had not brought her own & she desiring to see me I took my Fd. A. Summerland with me, & she received us with much kindness.

1768.

4mo. 25th. To Wellington at which place the Welch Yearly Meeting is now held..the seats of the gallery gave way, but no material hurt was sustained..it was supposed 4000 attended..who behaved well.

Church arrangements, important in themselves, must be regarded as simply machinery through which forces can work, and the more efficiently the machinery allows the forces to work, the richer will be the service of the Church.

WILLIAM C. BRAITHWAITE, in *The Message and Mission of Quakerism*, Phila. ed., 1911, p. 41.

²⁵ Selina, Countess of Huntingdon (1707-1791), founder of "Lady Huntingdon's Connexion." She was intimate with John and Charles Wesley. John Fletcher was Superintendent of her college at Trevecca, 1768-1771.

²⁶ That is, John Fletcher. This visit is also mentioned in Benson's *Life of Fletcher*, 11th ed., 1838, p. 109.

The following references to Friends are to be found in Benson's *Life*:—

1782. His thoughts were much engaged concerning the utility of Sunday-Schools [Robert Raikes opened his first Sunday School in Gloucester in 1780], especially after they were recommended to him by Mrs. Darby, an intelligent and pious person, whom he always found ready to promote every good work, p. 297.

"God forbid that I should exclude from my brotherly affections, and occasional assistance, any true Minister of Christ, because he casts the Gospel net among the Presbyterians, the Independents, the Quakers, or the Baptists! . . . They may build up a wall of partition between themselves and me; but, 'in the strength of my God, I will leap over the wall.'" p. 339.

The income of his living was not, on an average, more than one hundred pounds per annum. For many of the people called Quakers, living in his parish, believed it unlawful to pay tithes; and Mr. Fletcher did not choose to take from them by force, what they did not think it lawful to give him. p. 344n.

When ill in London in 1776, Fletcher was under the care of Dr. John Fothergill, p. 195.

Women Writers among Friends of the Seventeenth Century and later

IN the Introduction to a *Catalogue of Tracts of the Civil War and Commonwealth Period relating to Wales and the Borders* (National Library of Wales, Aberystwyth, 1911) occur the words :

“Incidentally it may be mentioned that among the very few women contributors to the controversies of the Civil War period, not one had any connection with Wales.”

This statement suggested a search through Joseph Smith's *Catalogue of Friends' Books* in quest of Women Friends who might have written during that period. The result agrees with the above statement so far as women controversialists connected with Wales are concerned, and for the period of the Interregnum—a somewhat early one for Quaker writers—there are only about eighteen women whose writings can be classed as controversial.

In 1652, certain prisoners in York Castle issued a printed paper entitled *False Prophets and false Teachers described*, the women signatories being Elizabeth Hooton, Jane Holmes, and Mary Fisher ; in 1655, Priscilla Cotton and Mary Cole caused to be printed an address *To the Priests and People of England*, and in the same year, Anne Audland and Martha Simmonds wrote controversial pamphlets ; but Margaret Fell was the principal Quaker woman writer of that, and perhaps of any, period. Her first piece is dated 1655, and twenty-four other separate works of various lengths are credited to her by Smith, down to 1677. In 1656, Anne Gargill wrote *A Brief Discovery of the Popish Religion*, and *A Warning to all the World* ; the following year Mary Howgill wrote an address to the Protector, and also to the town of Dover, and in 1657 also, Jane Bettris wrote *A Lamentation for the Deceived People of the World*. In 1658, Rebecca Travers and Sarah Blackborow appear,

and in 1659, Dorothy White, Grace Barwick, Ann Gould, Mary Webb, and Margaret Bradley.

Taking into review the whole of the Quaker period falling within the seventeenth century, that is, the last fifty years thereof, it is abundantly evident that women writers were not lacking among Friends, no less than eighty-four being mentioned by Joseph Smith. Testimonies to deceased Friends, Warnings, Lamentations and Prophecies, Invitations and Visitations of Love figure largely among the tracts of women writers.

The general opinion that the eighteenth century was a time of comparatively little aggression is confirmed by the fact that Joseph Smith catalogues only sixty-three women writers for the whole of that century as against eighty-four for the latter half of the seventeenth century, and over 250 for the nineteenth century. It must be borne in mind, however, that as time went on the subjects dealt with increased greatly in variety, and were not always either religious or controversial.

Next to Margaret Fell in the number of literary productions of the first half century must probably be placed Dorothy White, who has nineteen entries under her name; then would come Rebecca Travers with ten, and Joan Whitrow with seven. The works of Margaret Fell were collected and published some years after her death, in 1710, but never reprinted, nor indeed was any separate tract of hers re-issued, save one which reappeared in a magazine a century after her works appeared. On the other hand, Elizabeth Bathurst's writings, first published in 1691, were reprinted six times down to 1788, and Elizabeth Stirredge's life was printed five times 1711 to 1838.

The most popular of the writings on Quaker subjects by women Friends, to judge by the number of editions, would appear to be Mary Brook's *Reasons for the Necessity of Silent Waiting*, of which at least twenty-three editions were printed between 1774 and 1870, in England, Ireland, Germany, and America, and which was translated into French and German. Sophia Hume's *Exhortation to the Inhabitants of South Carolina*, originally printed by Benjamin Franklin in Philadelphia in 1748, was

reprinted in Bristol, London, Leeds, and Dublin, in all six times within six years, and her later *Caution to such as observe Days*, was printed seven times down to 1766. Mary Mollineux's poems ran to six editions between 1702 and 1772, and of Priscilla Gurney's selection of hymns there were ten editions, the last bearing date 1848, thirty years after the first. Mary Elizabeth Beck's pamphlet on *What Does the Society of Friends Believe?* has been many times reprinted by the London Friends' Tract Association, since first issued. The same Association has issued, in nine years, 40,500 copies of Georgina K. Lewis's short sketches, *Elizabeth Fry*, and *George Fox*.

Of autobiographical records which have re-appeared periodically to the present may be noted Mary Penington's *Account of Exercises from Childhood*, written in 1680, printed in Philadelphia in 1797, 1848 and 1911, in London in 1799 and 1821, and in Rhode Island in 1874; Alice Hayes's *Relation of her Life*, 1723, reprinted five times to 1838; Elizabeth Ashbridge's *Life*, of which the first edition appeared in 1774, and six more later, published in Liverpool, Philadelphia, Dublin, Brighton and London, down to 1904.

NOTE.

The women authors in Smith's Catalogue of books adverse to Friends are five, viz., in order of date of writing, Jane Turner, of Newcastle-on-Tyne, *Choice Experiences*, 1653; Eleanor James, of London, *A Word or Two Concerning a Quaker's Good Advice*, 1687; Grace Lamson and Mary Parke signed, with several men, *A Certificate . . . to obviate the false Reports given out by the Quakers*, in West Dearham, Norfolk, c. 1700; and Antonia Bourignon wrote *A Warning against the Quakers*, 1708.

Men substitute tradition for the living experience of the love of God. They talk and think as though walking with God was attained by walking in the footsteps of men who walked with God.

WILLIAM C. BRAITHWAITE, in *The Message and Mission of Quakerism*, Phila. ed., p. 28.

The Paintings of Sir Peter Lely

IN a recently published volume, *Historical Portraits, 1600-1700*, there are reproductions of eighteen paintings by Sir Peter Lely, including the one said to represent George Fox. These include George Monck, Duke of Albemarle; Prince Rupert; Henry Martin, whose "profligacy culminated in bankruptcy"; David Leslie, Lord Newark, "completely devoted to war"; James Ussher, Archbishop of Armagh; Anne Hyde, Duchess of York; James Butler, Duke of Ormonde; George Villiers, Duke of Buckingham; Algernon Sidney; Samuel Pepys; James II., when Duke of York; the Duke of Monmouth; and Sir Peter himself. Verily, George, thou art in strange company!

Sir Peter Lely (1618-1680) was the son of a Dutch soldier called Van der Faes. He came to England in 1641. His assumed name seems to have been taken from the sign of a "lily" over his father's home in Holland. "After 1660 Lely was continually busy in painting the beauties of the Court—so busy indeed that many found it exceedingly difficult to get a sitting. He was knighted in 1679, and was fully at work when he died suddenly in the next year" (*op. cit.*).

The painting from which the familiar portrait of George Fox was reproduced hangs in the rooms of the Friends' Historical Library, at Swarthmore College, Pennsylvania. According to a note to the portrait in *Quaker Biographies*, vol. i., published in Philadelphia, 1909, "An American, John Wethered, when on a visit to London in 1858, found in a curiosity shop near Trafalgar Square an ancient painting, on the reverse side of which was written 'Geo. Fox.' The picture was shown to many experts in England, and, as a result of careful examination by them, it was *thought* that the painting was the work of Sir Peter Lely."

So far as we know Fox never sat for his portrait, and it is not in the least likely that he ever did so, but some admirer, such as Judge Fell, might have commissioned Lely to paint him, and the painter might

have secured a reasonably accurate representation of his features.

The result of a comparison by some expert of the various reproductions given in the above-mentioned volume, of the work of Sir Peter, might result in establishing or disproving of the statement that the Fox portrait was actually the work of this painter. It would be interesting to have an authoritative pronouncement as to the possibility of the Fox of Honthorst, painted in 1654, being the same man as the Fox of Lely, not more than twenty-five years later.

The questions to which answers are sought are :—

- i. Was the portrait painted by Sir Peter Lely?
- ii. Does it represent George Fox?

Queen Catherine at Devonshire House, 1662

In an article on the headquarters of London Y.M. which appeared in *Friends' Quarterly Examiner*, 1911, it is stated that "the Countess Dowager of Devonshire (d. 1675) entertained here King Charles II. and his Queen." By the kindness of Albert Cook Myers we are able to give a contemporary reference to the Queen's visit, taken from the Rugge MSS. in the British Museum :—

Sept. 1662. "The last day of September the yong Queen and Duke of York and two dutches went into the Citty of london with a Guard of horse, hir majesty went only through the Citty to see it for that it was the first time shee went into the Citty, she went in a very high Coatch. Shee made noe stay at all at that time, only at the old Countess of devonshire hir house without Bishops Gate entitled ffishers folly."

When the poet Southey was telling an old Quaker lady how he learned Portuguese grammar while he washed, and something else while he dressed, and how he did something else while he breakfasted, and so on, filling in the day utterly, she said quietly, "But, friend, when does thee think?"

Report of Conference of Educational Workers in Syria and Palestine, 1912.

Account of an Early Business Journey of John Hill Lovell, 1822

3/26th 1822.—Left BRISTOL on a new route and alth' with a tolerably cheerful face with a very heavy heart—Slept that night at WOTTON-UNDER-EDGE, and as usual far from comfortable there—Ostler worse than ever if possible.

27th.—DURSLEY & GLO'STER.—The latter town new to me as a place of business yet I found several on whom I called friendly and agreeable.

28th.—ROSS & MONMOUTH.—The drive from Glo'ster to Ross tedious and uninteresting—from Ross to Monmouth delightful and surpasses any stage I have ever driven—The scenery fine in the extreme. The Wye gently gliding its circuitous way amongst hills covered with wood and enlivened by occasional buildings, gentlemen's seats, etc. Nor must the ruins of Goodrich Castel be forgotten, increasing as they do, the interest of the landscape.—I almost envied the apparent happy indolence of several I saw fishing on the banks and of others in small boats paddling down this tranquil stream —“We will not be Welch,” exclaimed a lady at Monmouth with whom I was conversing on the beauties of their country—“You shall be English,” I answered with equal warmth, “we will not part with your county to the Welch.”

I omitted visiting the jail at Monmouth not having leisure for such a visit.

29th.—Breakfasted at RAGLAND and then visited the ruins of its castle—Cromwell did much for the lovers of the picture[sque]. They must thank him when contemplating some of our interesting ruins—From the size of the hall, the dining-room, and the kitchen, we may conclude the inmates were once numerous, and not wholly

¹ John Hill Lovell (1790-1855), served his apprenticeship to John and Olive Dymond, of Exeter, linendrapers. He travelled for the firm of George Crosfield & Co., of Liverpool, from 1819 until his death. He married Sarah, widow of Edward B. Frank, in 1825, by whom he had three sons.

inattentive to the pleasures of the table. Nor were they deficient in courage, if we may judge from its being one of the last garrisons that held out for King Charles under that old veteran the Earl of Worcester at that time 83 years of age.

Here as at some other ruins great quantity of ivy has been destroyed, "that the architecture may appear to more advantage," but surely these Goths are mistaken in supposing that the walls are more interesting stripped of nature's drapery—From the "Tower Melin-y-Gwent" I had an extensive view of the surrounding country and returned to my inn much gratified by my excursion and bearing as relics a piece of the pavement and the fringe of a curtain—That the latter should be in such perfection or indeed preserved at all is I think surprizing—.

ABERGAVENNY as a town dull and but from its walks and views of the adjoining hills not worth visiting.

PONTYPOOL.—I must now fancy myself in Wales, every thing about me Welch, from the stable to the bedroom.—The very candles must be Welch for they give a very small portion of light and are moreover not with wax wicks on the discoverer of which I always secretly and often openly pronounce no blessing—In this land of poultry Syntax² has been repeatedly alarmed by the Turkey Cock in full strutt, the first appearance greatly affected his nervous system and from him reached the nerves of his master, but from another cause—his personal safety—.

Thus far the weather has been unusually fine, and this has added much to the pleasure of my rambles, but I am alone, and if I derive pleasure from the beauties of nature I have none to whom I can impart it, not one who cares whether I am in Wales or in Scotland, whether I am travelling in sunshine or shivering with the cold.

30th.—USK. The ruins of its castle the only thing worth notice—I had only time to visit its exterior. Not particularly striking.

CAERLEON.—A miserable hole.

NEWPORT.—From the Church yard I had a fine view of the Channel and the Somerset Coast, except its Coal trade, a poor dull town.

² "Syntax" was evidently the name of his horse.

From this town to CARDIFF a pleasant drive, commanding a view of the water, etc. I enjoyed it, wished myself at home, and thought the hills of Somerset never looked so charming. I viewed them as old acquaintances whose appearance delights you amongst strangers.

3rd.—Altho' to-day is Sunday, I have been exploring the beauties of this town (Cardiff). In walking on the banks of its Canal you are struck with the vast quantity of Iron ready to be exported and the number of vessels waiting to convey it to its various destination.

About 8,000 tons weight of this metal is supposed now to be collected belonging to one firm. The walks round the Castle (by the liberality of the Marquis of Bute thrown open to the public) are pleasant and afford a delightful promenade to the belles of this town, who sans doute avail themselves of this—as well as all other advantages for a little bit of display.

Attended a Wesleyan Meeting this evening and heard I think gospel truths from their pulpit—The sermon is to me the only thing that is worth hearing in the various places of worship I attend (except my own) the singing generally bad and the prayers formal. I cannot but think it is mocking the Majesty of Heaven to approach him with such set forms on the lips—Words only never can avail us or be accepted of him—'Tis said Quakerism is suited only to an intellectual people—It may be so and that in the present state of Society Methodism may be best calculated for the lower orders—The former certainly is better suited to educated minds.

4th Mh. 1st.—Was this day at the City of LLANDAFF and viewed the remains of its Cathedral and thought of its late Bishop.—The City like its Cathedral is in ruins—dined at COWBRIDGE and slept at PYLE.

4/2.—TYBACH, NEATH & SWANSEA.—At the first place whilst waiting for a customer I rambled to the entrance of a coal mine (a pit I must not call it) for it was merely a passage cut in the hill of more than a mile in length thro' which the coal is conveyed in small wagons and from thence by a rail-road to the Copper Works.—

I had a delightful walk in the neighbourhood of Neath, the scenery is certainly fine—Was shewn by E.W. some peculiarly constructed flues, where a successful experi-

ment had been made to deprive the smoke from the copper furnace of its properties which are so injurious to vegetation—After my walk, drank tea with E.W. and left his house regretting that business required my leaving so early—Of Swansea perhaps I did not see the beauties. I certainly was disappointed in this town—There were some good houses building by the water-side, and there the view is certainly very pleasing.

3rd.—In CARMARTHEN I was most sadly disappointed. I expected to have seen some parts in some degree modern. But age is imprinted on every part except the jail—I blessed myself that this was the extent of my journey and on that the morrow my face wd be turned towards England.

5th.—Good Friday—LLANDILO and LLANDOVEY.

The drive from Carmarthen to the former is said to be one of the finest in Wales: I did not much enjoy it. It was before breakfast and the morning was cold—Both towns miserable enough—I often feel thankful I was not born and condemned to live in these country towns.

6th.—TRECASTLE & BRECON.—The country fine but neither town worth visiting.

7th.—Sunday.—I have enjoyed two rambles round this town to-day more than I usually do. There is a delightful walk thro' a wood, the river running beneath your feet, and from the summit of the hill a fine view of the beacon and other distant hills.—

No place of worship was visited to-day yet in one of my walks I was interested and instructed by reading Young's "Night Thoughts" to my companion.

8th.—TALGARTH, HAY, HEREFORD.—It was too cold to enjoy my ride to Talgarth or from the scenery it might be enjoyed—"Alps on Alps" in this country.—

Hay a town of little consequence, famous I understand for shoemakers.

Hereford appeared very dull—there are some good buildings and the new Shire-hall is a spacious room and very simply finished—I saw it filled more agreeably than it usually is. An annual bible association meeting was held there, the greater part of the company were of the lower orders, very decent and very attentive—Some

of the various speeches I thought very much to the purpose and cannot but think they will prove of use.

The Quaker doctrine of the insufficiency of the bible only to save the soul was ably and clearly preached by a Calvinistic Minister—and the necessity, when reading it, of craving the aid of His spirit who inspired the writers of the sacred volume was forcibly urged on the audience.

I was much struck with the countenance of a boy during the greater part of the meeting and his close attention to the different speakers, nor less pleased when on our leaving, he expressed great earnestness to give "sixpence to the plate" and his regret he had no money with him—This was an appeal I could not resist and I enabled him to fulfil his wish.

9th.—LEOMINSTER: Nothing worthy of notice here, the Church and Church yard excepted. Many of the inscriptions on the tombs amused more than instructed.

10th.—LUDLOW, CHURCH STRETTON, and SHREWSBURY. The Castle at Ludlow and its walks in particular are worth the attention of the stranger—The weather prevented my examining these ruins so minutely as I wished to have done—The town much as other country towns, anything but pretty—But I saw it in snow.

11th.—I visited Shrewsbury pretty fully except its manufactories. Its situation is fine, and there are many remains of former greatness.

COALBROOKDALE is no doubt in Summer a delightful spot, but even a Russian would have felt cold the night I rambled there—I was disappointed in the "Infernal appearance" of this place, perhaps in better days of trade, it approaches more nearly to the vulgar idea of the place of future punishment "Where the worm dieth not and the fire is not quenched."

12th.—BROSELEY, BRIDGNORTH and KIDDERMINSTER.

I left the Dale before breakfast, in the midst of wind and rain, enough to damp the courage of any but a veteran in travelling—Had the weather been other I shd have enjoyed the walk round the ruins of the castle at Bridgnorth, as it was I saw enough to convince me of its beauty—In many towns thro' which I have passed I have been struck with the singular appearance of many old houses,

built of wood and coloured black and white, the black covering the pieces which support the building.—

One in Ludlow was ornamented with figures, which grinned horribly at the storm then falling unheeding in the ebon faces.

In Kidderminster I do not see the town I had fancied only 11000 inhabitants and except the manufactories and a large old church much like other country towns.

The Quaker Lady and the Prizefighter

From the *Morning Post*, 22 May, 1823, Thursday.

"From the *Bath & Cheltenham Chronicle*, of Tuesday.

"We have heard from good authority upon which we can place reliance that the benevolent Mrs. Fry called on Neate at Marlborough on Thursday and made a most powerful appeal to him to prevent his fighting & she offered him £500 to pay his expenses, forfeits, etc., but he replied that he was too deeply pledged to recede, though it is said that he promised her that this should be his last battle."

Same paper, May 24, 1823, Saturday.

"The late pugilistic fight.

"Mr. Editor My wife and myself will be much obliged by thy insertion in thy valuable paper of a few words contradicting the absurd story copied from a Bath and Cheltenham Paper, of her having interfered to prevent the late battle between Spring and Neate, the whole of which is without the slightest foundation of truth or probability.

'I am respectfully, etc.,

JOSEPH FRY.

'81, Mildreds Court, 22-5-month, 1823.'

Same paper, Monday, May 26, 1823.

"The late pugilistic fight.

"It now appears that a Quaker Lady (though not Mrs. Fry) did actually interfere to prevent the late great fight between Spring and

Neat. The following is given as a correct statement of what occurred on the occasion :—

"A fine old lady of the Society of Friends, with a couple of her daughters came in their carriage to the Angel at Marlbro', during the time Neat was in training. The two daughters remained in the carriage at the door, while the old Lady made her way into the Angel. She ascended the stairs and found Belcher in a room, sitting by himself, Neat having retired to change his clothes. Tom thought the lady had mistaken the apartment in the above Inn, till she addressed him: 'Thy name is Belcher, is it not, friend?' 'Yes, Madam,' was the reply. Tom was in hopes to get rid of the lady before Neat arrived, but she waited till the Bristol hero made his appearance. 'I understand, friend Neat, thou art about fighting a prize battle. Dost thou not know it is very sinful? Be advised, friend, and give it up.' Neat urged that he was bound in honour, and that if he gave it up he was likely to lose £500 by it. 'What is £500 in comparison with thy poor soul? Think of that, Friend. Give it up, I beg of thee; and I will see if the £500 cannot be raised for thee.' After an expostulation of nearly two hours, impressed upon Neat with tears, the old lady retired without obtaining the desired effect. The Bristol hero, by way of consolation, thanked the old Lady for the interest and kindness she had taken in his fate, and promised her that he would not fight any more.

(Neat was defeated on May 20, 1823.)

"A Submissive Wife"

JOSHUA MIDDLETON of New-Castle-upon-Tyne son of John Middleton of Darlington in the County of Durham Draper Deceased and Jane Molleson of Tewen Street London, Daughter of Gilbert Molleson, late of Aberdeen in the Kingdom of Scotland Merch', Deceased—this ninth Day of the month called September in the year according to the English Account One Thousand Six hundred Ninety and seven—in their publick Meeting-place at Devonshire house, London—the said Jane Molleson Declared as followeth—

"doe promise by the Lords assistance to be a faithfull Dutifull & Submissive wife."

PUMPROOM SERMONS (x. 17).—Joseph Hoyland Fox, J.P., of Wellington, Som., writes :—"My uncle, Sylvanus Fox, of Wellington, stayed at Bath for some considerable time on account of his health, and preached in the Pump Room. He was born about 1792, so that in 1817 he would have been about twenty-five. No doubt he was the "Mr. Fox" referred to.

Friends in Current Literature

THE success of the monthly periodical, *Teachers and Taught*, edited by S. Allen Warner, of the Friends' First-day School Association, 15, Devonshire Street, Bishopsgate, London, E.C., has been quite noticeable. The paper was enlarged to twenty-four pages at the beginning of the year, and it now circulates among Sunday Schools of various sects to the extent of 3,400 copies per month. Permission has been requested for translation into foreign languages.

In connection with "Teachers and Taught," a series of Text Books is in course of publication. A volume introductory to the Series is entitled *Concerning Religious Education*. It is prefaced by Alfred E. Garvie, D.D., Principal of New College, Hampstead, and portions relating to the Bible, the Child, and the Lesson, are written by William C. Braithwaite, A. Neave Brayshaw, Florence B. Reynolds, of West Hill, Birmingham, Dr. Charles E. Hodgson, Principal Ritchie, of the Congregational Institute, Nottingham, and the General Editor.

Another volume of the General Series is—*Method in Religious Education*, by Mildred F. Field, B.A., Mistress of Method in Birmingham University.

These Text Books run to about 180 pages each, and are well supplied with Bibliographies and other valuable information for teachers, and also good Indexes (London: Headley, 6½ by 4½, cloth limp 1s. net, cloth boards 1s. 6d. net.)

S. Allen Warner is also editing a series of "Teachers and Taught" Popular Reprints, consisting of articles from either the magazine known as "Teachers and Taught," or from the "Teachers and Taught" Text Books. No. 1 is *A Book Guide for Teachers*, by Frederic Taylor; No. 2 *A Guide to Religious Pictures*, by S. A. Warner; No. 3 *Our Older Boys*, by Charles E. Stansfield, M.A. (London: Headley, 2d. and 3d. each); No. 4 *A Guide to the Study of "The Unfolding Life,"* by Florence B. Reynolds, 1d.

The Golden Rule Calendar, compiled by Marion E. Fox, of Wellington, Som., *née* Pease, of Darlington, is a valuable and attractive production (London: Humphreys, 8½ by 6½, 80 leaves, 6d.). The extracts, which are given under dates for any years, are drawn from many sources; on one page, *e.g.*, are writings of the late Emperor Frederick, Charles Dickens, Matthew the Evangelist, Lewis Appleton, Archibald Forbes, John Milton and Lord Salisbury. It would have added to the interest could we have known more concerning some of the excerpts than the name of the author.

The ancient Meeting House at Warmsworth, S. Yorks, has recently been restored by its present owner, Mr. W. W. Warde-Aldam, J.P., and Friends' meetings are again held there after a lapse of more than a century. *The Doncaster Gazette* of November 29th has a view of the house and also a two-column article on "A Link with George Fox."

The historical work upon which our Friend, William King Baker, has been engaged some time has now been published—*Acton, Middlesex* (Acton: Gazette and Express Offices, 10 by 7½, pp. 357, many illustrations, 21s. net.) The Society of Friends is several times mentioned, also the Acton Adult School, and there are several Friendly illustrations. W. King Baker is to be congratulated on the production of this handsome volume. A slip of ten years has been made in the date of George Fox's visit (p. 86).

M. Christabel Cadbury, daughter of Joel Cadbury, of Sutton Coldfield, has rendered good service to the cause of religious history by her new book, *Robert Barclay* [1648-1690], *His Life and Work* (London: Headley, 7½ by 5, pp. 120, 2s.). The author has given herself fully to her subject, travelling specially in the countries in which the Apologist resided, and studying the literature of the time; the result is a very readable and informing volume. Barclay's works receive adequate notice. The illustrations are four—Gordonstoun House; Ury; the Barclay mausoleum; and the memorial in the Mausoleum; the last two being from photos, by E. H. Lawton, the Friendly organ-builder, of Aberdeen. There is also a chart showing the parallel descent of the Barclays and the Royal House of Stuart.

J. Rendel Harris has contributed a Preface to *Environment and Efficiency. A Study in the Records of Industrial Schools and Orphanages*, by Mary Horner Thomson, of Woodbrooke Settlement (London: Longmans, 8½ by 5½, pp. ix. + 100, 2s.)

A History of Philadelphia, by Charles Morris, has recently appeared (Phila: Lippincott, 7½ by 5, pp. viii. + 326 + ix., and with ninety-three illustrations).

Friends' Central Education Committee of London Y.M. has issued an eight-page pamphlet, *The Advantages of Friends' Boarding Schools*, written by "A Parent." This should be widely circulated, but there is no name or address given, save those of the printer. We presume that copies may be obtained from Charles E. Stansfield, 29, Upper Redlands Road, Reading.

The American Friend began a new series on First Month 2. Henceforward it is to be edited from Richmond, Ind., under the authorisation of the Five Years Meeting, by S. Edgar Nicholson, late of Washington, D.C. The valuable services rendered by Rufus M. Jones and Herman Newman as Editors have come to an end amid a chorus of appreciation and a spirit of hopefulness for the future. In 1894, *The American Friend's* career of usefulness opened, having become the legatee of "The Friends' Review" and "The Christian Worker."

In consequence of the above change, the *Evangelical Friend*, of Cleveland, Ohio (which has run from 1905 as a weekly) commenced in December as a monthly publication.

The Christian World for December 5th contained some verses by Mary E. Manners, author of "The Bishop and the Caterpillar," a Friend of Yorkshire, entitled "A Kindly Critic." Josiah Beale has a polite word for all and at the same time is strictly truthful. His friends are interested in what he would say of the cooking by one of their number.

"Her bread was heavy, her tea cakes sad;
 Her cooking all round was uncommonly bad.
 Richenda whispered, with smile perverse,
 'Josiah will say that "it might have been worse."
 'Few things are worse,' said Priscilla Wood,
 'Than the cooking of Martha Scattergood.
 Our dear mother tries to make excuse
 For early training and want of use;
 Yet Josiah himself could hardly praise
 A household lost in such shiftless ways;
 Though Dorcas maintains he will surely find
 A sentence at once both true and kind.'"

What Josiah said must be read in the paper.

The Maryland Historical Magazine for December has an article by Ella Kent Barnard, a Friend of Baltimore, on Isaac Briggs, A.M., F.A.P.S. (1763-1825). Isaac Briggs was born of Quaker parentage at Haverford, Pa. His father, Samuel B., was the inventor of a machine for making nails (1791), and his brother, Samuel, took out a patent for the application of steam to machinery and used it successfully (1803). Isaac was best known as a mathematician, astronomer, surveyor and engineer. He surveyed and laid out the city of Washington; was appointed Surveyor-General of the "Louisiana Purchase," 1803; was also engineer of a section of the Erie Canal, 1817; traced the route between Washington and New Orleans, and was Chief Engineer of the James River and Kanawha Canal, Va., 1820. In 1799, he prepared a "Friends' Almanack," a copy of which is in Friends' Library, Park Avenue, Baltimore. In 1796 he was elected a Fellow of the Philosophical Society in Philadelphia. In 1797, he taught school at Sandy Springs, Md.

A copy of Isaac Briggs's address before the Oneida Society for the promotion of American manufactures, 1817, is in D. His death took place at his home at Sandy Springs, from malarial fever caught while surveying for a canal from Baltimore to the Potomac. President Jefferson wrote of him in 1803 as "a sound republican and of a pure and unspotted character. In point of science . . . second to no man in the United States."

In *Højskolebladet—Tidende for Folke Oplysning*, the organ of the Rural Adult School Movement in Denmark, for January 3, 1913, there is an article, headed "Fra Kvaekernes Lejr," describing some of the activities centred at Devonshire House, written by Helene Fenger, of Copenhagen, who spent some time reading in Friends Reference Library.

Harlow Lindley, A.M., Director of the Department of Archives and History in the Indiana State Library, also Librarian of Earlham College,

Richmond, Ind., has recently contributed a useful paper, *The Quakers in the Old Northwest*, to the Proceedings of the Mississippi Valley Historical Association, vol. v. Emigration from Pennsylvania southward is first noted.

"By 1725 the settlement of Friends had passed the Susquehanna River westward and were well on their way to the Potomac southward. About 1730 a company composed principally of Friends, with Alexander Ross and James Wright at the head of it, secured a grant from the government of Virginia, of one hundred thousand acres of land in the valley of the Shenandoah River, the settlers being largely Friends. In about 1750, Quaker immigrants entered North Carolina, and soon, after 1760, South Carolina and later Georgia, being also joined by other Friends coming direct from the British Isles.

"It was mainly their opposition to slavery which caused Friends again to transport themselves into new sections. Migration to the Northwest began in 1795. . . . In 1803, a Friend Minister named Zachariah Dicks passed through South Carolina. He was thought to have the gift of prophecy. He warned Friends to come out of slavery. He told them of a terrible internecine war not far in the future. The child was then born that would see it. Z. Dicks's visit no doubt had a bearing upon the removal of Friends to the Northwest, but other causes operated as well. . . . The South Carolina Friends came first to Miami County, Ohio, and found some Friends from Guilford County, North Carolina, who had come the year before. The Miami Monthly Meeting, the first Friends' business meeting established in the Northwest Territory, was opened in 1803. . . . Some born in Pennsylvania lived to come to Ohio and Indiana with their Carolina-born children."

In the names given to the settlements can be traced the movements above outlined, as e.g., New Garden, Ireland; New Garden, Pa.; New Garden, N.C. and Va.; and New Garden, Ind. and O.]

M. Jennie Street, of London, a frequent writer in "The Christian World," has selected and arranged some devotional readings from the letters of Isaac Penington, which are published with the title of *The Seed of the Kingdom* (London: Clarke, 6½ by 4½, pp. 96, 1s. net). Each extract has a heading and also a quotation from some poet. Miss Street writes, "It was in the twopenny box of a second-hand bookstall that I first made acquaintance with Isaac Penington, the Quaker saint, and his apostolic letters."

The useful work on behalf of the Indians of North America carried on for so many years by Friends is still being worthily upheld. George Vaux, Jun., Quaker lawyer, of Philadelphia, and a member of the Board of Indian Commissioners ("a body of unpaid citizens, appointed by the President. Its legal duties are to visit and inspect branches of the Indian Service and to co-operate in the purchase and inspection of Indian supplies"), has recently visited Chicago and St. Louis, as chairman of the Purchasing Committee, and travelled extensively in the State of Oklahoma, visiting many outlying settlements of Indian tribes. Vivid accounts of our Friend's travels may be found in the *Forty-third Annual Report of the Commissioners to the Secretary of the Interior*, Washington, 1912,

and also the December issue of *The Red Man*, an illustrated magazine for Indians (Carlisle, Pa.), in which are pictures of some of the homes of the Cherokees, Creeks, and Choctaws, of Oklahoma.

In *The Red Man*, there is also a sympathetic allusion to the death of Albert Keith Smiley (1828-1912), of N.Y. and Cal., philanthropist and hotel-keeper.

The yearly reminder of Friends gone from this scene of action, *The Annual Monitor*, appeared at the end of the year, again edited by Francis A. Knight (Gloucester: Bellows, 5 $\frac{3}{4}$ by 4 $\frac{1}{4}$, pp. 180, 1s. 6d. net). The Editor supplies a succinct history of the little book for the hundred years of its publication. There are twenty-six memoirs and seventeen portraits. Some of the latter must have been taken long years before the date of decease. The average age at death in 1911-12 was sixty-five, greater than for some past years.

For the fifth time *The Friends' Year Book* has made its appearance, replete with information regarding the work of Friends in many fields (London: Headley, 6 $\frac{1}{2}$ by 4, pp. 168, cloth boards, rounded edges, 1s. net).

Peace Pioneering in Germany is the title of the record of the visits of Adult Scholars to Germany in 1912. It is compiled by Maurice L. Rowntree, B.A., et al, and illustrated (London: Headley, 7 $\frac{1}{4}$ by 4 $\frac{3}{4}$, pp. xii + 104, 3d.).

A useful summary of Canon Grane's recent book, "The Passing of War," written by James Herbert Midgley, entitled *Things that make for Peace*, can be obtained from the Peace Committee of London Y.M., 136, Bishopsgate, E.C., at 1 $\frac{1}{2}$ d. each, or one dozen for 7d. post free.

The first of a series of articles by Robert Muschamp on "Quakers and Bolton," appeared in the *Bolton Chronicle*, for February 8.

In the *Wigan Examiner* for 7 March, there is an article, signed W. Smith, on "The Rise of Quakerism at Westhoughton," partly taken from the journals of Thomas Shillitoe and Joseph Buckley and partly from personal knowledge.

Harper's Monthly Magazine for January has a good article on "Pronouns of Address," written by Prof. Thomas R. Lounsbury, of Yale, which contains some notice of Friends' early insistence on the use of the second person singular when addressing one individual.

The Bookman for March, quoting an article by Davidson Cook, in the *Millgate Monthly*, on "Carlyle's Bookplate and its Designer," adds, "The designer, Mr. Henry Thomas Wake, is still living, and now over eighty-two years of age. Mr. Cook came upon him in the village of Fritchley,

in Derbyshire, where he keeps a second-hand book shop. 'A fine old Quaker, lovable at sight, interesting withal, and himself the best book in his collection—a living book about books.' "

Notices have reached the Office of a new historical work, *Welsh Settlement of Pennsylvania*, in which Friends appear to fill a large place. It is a book of 625 pages, and the price is \$6.80, delivery paid. Apply to Charles H. Browning, Ardmore P.O., Pa., U.S.A.

Evelyn Underhill, author of "Mysticism," has put forth another book on the same subject, entitled *The Mystic Way*, the object of which is "to trace out that type of life which is called 'mystical,' from its earliest appearance within Christianity." There is, in this book, an interesting parallel worked out between the Apostle Paul and George Fox.

"The whole preparatory experience of Fox, whose character provides so many Pauline parallels, may help us to understand something of this phase in Paul's life—the difficult changes which prepared him for the emergence of the 'illuminated consciousness,' the personal interior 'showing,' or revelation, which became the central fact of his new career." (See Index, s. v. Fox.)

Another work on mysticism has also reached Devonshire House Reference Library—*Mysticism in Christianity*, by W. K. Fleming, M.A., B.D., of the College of Allhallows Barking, E.C., in the "Library of Historic Theology" (London: Robert Scott, 9 by 5½, pp. 282, 5s. net). Chapter xii. deals with "Puritan Mystics—Bunyan and Fox."—"In George Fox we have the mystic who is seer and prophet." In the body he founded, "mysticism, not for the first time, proves itself a direct agent for the most practical issues of life."

In part 6 of *Lancashire Stories* (London: Jack, in fourteen parts, at 7d. net), there is a sketch of the life of George Fox, with portrait and views of Swarthmoor Hall and Frandly Meeting House.

The Biddle Press, of Philadelphia, has brought out a little book of stories, entitled *Edith's Silver Comb*. The author, Emma Taylor Lamborn, is a sister of the late Bayard Taylor, and resides at Kennett Square, Pa. She writes that "Steadfast Love, a Quaker Idyl," is "every word true"; "Edith's Silver Comb" and "How Dorcus brought the Turkey to her Mistress," are also true stories. "In Pemberton Woods" is founded on fact (7 by 5, pp. 126, 75 cents).

The author of "Elizabeth Fry" and other books, Georgina King Lewis, has written another biography—*John Greenleaf Whittier, his Life and Work* (London: Headley, 9 by 5½, pp. 221, 3s. 6d. net). The writer's object has been "to portray what manner of man Whittier was; his poetic genius; the way in which he met difficulties, financial and otherwise; the sacrifice he made for those whom he loved; the abandonment of all ambitions for the cause of freedom; and the genuine

humility and sense of humour which sweetened his days," and her success in this has produced a very informing volume, which should be read by many who use Whittier's verses but know little or nothing of their author.

The papers by William C. Braithwaite and Henry T. Hodgkin, read at the Five Years Meeting, published in Philadelphia by the John C. Winston Co., for 60 cents, postage paid, have now been reprinted by Headley Brothers, and can be had for one shilling net. The title is *The Message and Mission of Quakerism*.

An illustrated pamphlet has recently come to hand descriptive of the "Welfare Work" carried on at the famous biscuit firm of W. and R. Jacob & Co., Ltd., of Dublin, of which W. Frederick Bewley (Clerk of the Yearly Meeting of Friends in Ireland) is the head. This biscuit factory was established in Waterford in 1851, and about two years later removed to Dublin. About 1,000 men and boys and 1,800 girls are now employed by the firm.

The American Friends' Board of Foreign Missions (Richmond, Ind.) has just sent out a useful and interesting volume of sketches of the various mission fields under its care. It is a work of 255 pages, well illustrated, and is titled, *Foreign Mission Work of American Friends. A Brief History of Their Work from the Beginning to the Year Nineteen Hundred and Twelve*. The introduction is from the pen of Anna B. Thomas, and the fields described by various authorities are Mexico, Cuba, Africa, Jamaica, Alaska, Palestine, Japan, China, India, and Guatemala.

A story founded on Quaker family history, entitled *Dorothy Day*, appeared in 1911, written by William Dudley Foulke (New York: Cosmopolitan Press, 7½ by 5, pp. 279, \$1.25 net). W. D. Foulke is one of the leading inhabitants of Richmond, Ind.—an Attorney, a Scholar, and a Statesman, and a Hicksite Friend. We presume that his book is, at the foundation, autobiographical; it follows the life of a Quaker boy (who becomes less Quakerly as time passes)—home, school, college, travel, and then through the Civil War in the Union army. The title seems inappropriate, as Dorothy appears quite seldom in the narrative. The book is the work of an accomplished author. NORMAN PENNEY.

Obituary

THE decease of Dr. Thomas Hodgkin has deprived the F.H.S. of a valuable counsellor and guide. When at the Yearly Meeting of 1903, the F.H.S. was established, Dr. Hodgkin was appointed its President. He wrote an Introduction to *The First Publishers of Truth*, and heartily encouraged the publication of the manuscript of *The Journal of George Fox*. His death took place at his southern home, near Falmouth, on the 2nd of Third Month.

The Richardson MSS.

THE MSS. now catalogued in D, as "Richardson MSS." were presented to the Friends' Reference Library, during 1911, by Emma R. Pumphrey.

The collection consists of six quarto volumes of MS. which belonged to George Richardson, of Newcastle (1773-1862).

George Richardson was a prominent Friend in the first half of the nineteenth century. He journeyed many thousands of miles as Guide to American Ministers visiting England, and was himself a valuable Minister, travelling, as such, over the greater part of England, Wales, Scotland, the Channel Islands, and Ireland.

Volumes I.-III. of the MSS. contain extracts, many of them in G. Richardson's own handwriting, from various sources, which give evidence of wide reading as well as of much freer time for writing than is the case at the present day.

Volume IV. is a collection of some eighty "Letters from Ministers" dating from 1803 to 1852. The letter of the last date is one from J. Bevan Braithwaite thanking G. Richardson for his comments on J. J. Gurney's *Essays*. J. Bevan Braithwaite, referring, no doubt, to the *Memoirs of J. J. Gurney*, on which he was then engaged, says: "I have no intention of entering into any elaborate review of J. J. G.'s works; as I think that such attempts are very seldom, if ever, either interesting or profitable to the reader. Besides which I have a strong principle against making any man's writings a touchstone of opinion, which is almost always the result, practically, of saying a great deal about them. Let the writings of our late dear Friend be read with the same discrimination, the same seriousness, the same openness to receive the Truth, and the same candour and willingness to make due allowance, with which we should desire to read the writings of our early Friends. This is all I would ask for them."

Volume V., "Miscellaneous Letters," contains about one hundred letters, most of them from Friends, many of them asking for advice and help in matters temporal and spiritual, and more thanking George Richardson for help given.

One group of letters, addressed to Eleanor Richardson by E. S. Chambers from Ackworth, contains interesting references to the school life of the children from 1819 to 1827.

Another group of letters concerns the starting of a school at Black Boy Colliery, Bishop Auckland, by the family of Jonathan Backhouse; and the training of a certain William Fuller, of Arbroath, a *protégé* of Jonathan Backhouse's, for the position of schoolmaster.

Volume VI. is a copy of a Record kept by George Richardson of "visits paid by Public Friends to Newcastle and neighbouring Meetings from 1800 to 1850.

ELSIE M. SMITH.

Notes and Queries

A LANCASHIRE QUAKER REFERRED TO BY MACAULAY.—In Macaulay's *History of England*, cap. XXI., reference is made to "an honest Quaker," from one of the "northern districts," who has recorded "in notes still extant," that when he went on a journey to London the people in the towns he passed through were amazed at the sight of the broad and heavy half-crowns with which he paid his way. This was in consequence of the terrible debasement of the coinage during the reign of William and Mary. Clipped and light-weight money was then an almost universal bane throughout England. Macaulay mentions in a foot-note that a few years before the time when he wrote, the memoirs of this Lancashire Quaker had been printed in the *Manchester Guardian*. Who was this Quaker, and have his Memoirs been published in any other form than the newspaper referred to?—JOSEPH COLEMAN, 154, Wakefield Street, Adelaide, S.A.

WANDSWORTH, S.W.—"At a Vestry held on 15th August, 1742, Mr. Edward Halsey, Mr. Gravatt Phillips and Mr. John Grey, three Quakers, residing upon the East Hill, and others complaining that the Hon. Mr. Digby had removed the two gates that lately opened at the east and west end of the Walk before the front of his house and placed them on the north side of the said Walk the one about three and the other about 6 yards from the East and West end thereof, and

the said Halsey on behalf of himself and his Brethren alledging amongst other things that the said two gates were not wide enough for their wives' Hoope Petticoats; and James Dunwell a waterman also residing upon the said hill complaining that he could not so conveniently as before drive his wheel-barrow into the said walk

And the Parish taking the said complaints into their consideration

Resolved that this Parish is content that the several and respective gates of the Hon. Mr. Digby's walk do remain as and where they are now placed without his causing any other gate or opening to be made in or about the said walk."—From *Wandsworth Notes and Queries*, p. 117.

Information sent by Cecil T. Davis, Librarian of Wandsworth Public Library.

WILLIAM MASSEY.—In the Central Library (Stratford) of the West Ham Public Libraries is a scarce little work by Massey. A copy is not in the British Museum (1900), nor is it mentioned in Joseph Smith's Catalogue.

Rules and Maxims

of

Moral Conduct

In Verse

to be

Spoken extempore by Boys

at

Breakings-up.

By William Massey

Late Master of a Boarding School
at Wandsworth.

Doctrina sed vim promovet insitam
Rectique cultus pectora roborant.

—*Horace.*

London:

Printed by T. and J. W. Pasham,
in Blackfriars.

1764.

—A typed copy of this tract is in the possession of Cecil T. Davis, Librarian of Wandsworth Public Library.

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MATERN, OF SILESIA.—“Halloway Court, [torn c. 1½ inches] London. These are to Certify, Thatt [torn c. 1½] f[o]urteenth day of the Third Month called May, one Thousand six hundred Seventy and Six, There was a Daughter borne vnto Hans Matern (late of Siletia) and Rosyna his wife, Who In Remembrance of y^e mercies of the Lord, called her name Hannah, Because the Lord has not been a Stranger to them, in a Strang Land; And we vnder-written being then present doe as witnesses thereunto Subscribe our names.

PRISCILLA HART

RUTH CROUCH

SARAH FOLLETT

JANE SOWLE

ANNE EDWARDS

MARGARETT HARISON, midwife.

BARBARA PRACHIN, Grandmother.

ABIGAIL DUCIE.”

—MS. No. 2 of Quaker Records, London and Middlesex, No. 1478A, in Somerset House, London.—Copied by ALBERT COOK MYERS.

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AN INTERRUPTED BURIAL.—

“The Death and Burrialls of friends in walton felixstow and therabouts.

“Best teaching draws forth the power within

And cultured minds are strong.”

“Sarah fryer dyed the y^e 14th day of y^e 11th mo 1659 and the 16th day of y^e Same month we haveing noe burring place of o^r owne we Carried the Body to Harwich to be burried But the mayor Milles Hubbard and the townesmen in their Rage and madnes tooke y^a body ffrom us and Sent it backe againe and Sett it vpon the Sea Shoore vpon the Stones and So left it wher it remained ffor Some time vnburried how Shee came Conveied away we are not Certaine but by the Impretion of the Shingell or Stones we Conceive The Body might be interred in the Sand.”—MS. Friends' Register for Monthly Meeting of Woodbridge, Suffolk, No. 1080, Somerset House, London, p. 189.—Copied by ALBERT COOK MYERS.

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EARLY SWARTHMORE REGISTER.

—“A Chronology or Record Of the Births Marriages and Burialls of many of the people of God of Swarthmore Monthly meeting (in scorne called==Quakers) since the time of their Seperation from the World: That the generations to come may know that our Geneologie is not lost nor our Account numbred with The Uncircumcised.”—Title page of register of Swarthmore Meeting, Lancashire, No. 1259, in Somerset House, London. Copied by ALBERT COOK MYERS.

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SPIRITUAL HERALDRY.—Richard Claridge, a learned and eminent Friend, received from a relative the genealogy of his family taken from the Heralds office, on which occasion he wrote, “There is a pedigree [the Christian] which is

noble indeed and worthy of our most diligent search and earnest enquiry. To be the children of God and co-heirs with Christ . . . this, this, my dear Kinsman, is far above all this sublunary world. Oh let this divine and spiritual heraldry be our main care and concern omitting no opportunity under those blessed means which are afforded us, to make our calling and election sure."

DIARY OF ANN YOUNG (x. 41).
—The present owner of this MS., who prefers to remain anonymous, called recently at Devonshire House. He states that there is practically nothing of historical or general interest in this Diary.

A Priest, having taken a cow from a Quaker, for what he called his due, was met by an Indian (supposed to be an American Indian), who said to the Priest:—
Indian. Where got you that cow?
Priest. From the Quaker.

Indian. What makes you take the Quaker's cow?

Priest. Because the Quaker won't pay me.

Indian. Do Quaker man owe you ought?

Priest. Yes.

Indian. For what?

Priest. For preaching.

Indian. Oh; you a Minister, are you?

Priest. Yes.

Indian. But do Quaker man hear you?

Priest. He may if he will, our Church doors are open.

Indian. So you may hear Quaker man, if you will, for the Quaker man's Meeting House doors are open as

well as yours; but if you don't hear Quaker man, Quaker man will not take your cow from you; but you a Minister its like, who made you a Minister, if God make you a Minister, God pay his Ministers, if man make you a Minister, man pay you, but not Quaker man, because Quaker man don't hear you. Go carry Quaker man his cow again.

Copied from a 4to MS. book in the possession of C. D. Sturge, with the following inscription in front: "Found amongst Hannah Sturge's papers, Oct. 22, 1896. Supposed to have come from Coalbrookdale."

FRIENDS MEETING AT DAL-MAILING IN 1795.—We had likewise, shortly after the "omnes exeunt" of the players, an exhibition of a different sort in the same barn. This was by two English quakers, and a quaker lady, tanners from Kendal, who had been at Ayr on some leather business, where they preached, but made no proselytes. The travellers were all three in a whisky, drawn by one of the best ordered horses, as the hostler at the Cross-keys told me, ever seen. They came to the inn to their dinner, and meaning to stay all night, sent round, to let it be known that they would hold a meeting in friend Thacklan's barn; but Thomas denied they were either kith or kin to him; this, however, was their way of speaking.

In the evening, owing to the notice, a great congregation was

assembled in the barn, and I myself, along with Mr. Archibald Dozendale, went there likewise, to keep the people in awe; for we feared the strangers might be jeered and insulted. The three were seated aloft, on a high stage, prepared on purpose with two mares and scaffold-deals, borrowed from Mr. Trowel the mason. They sat long, and silent; but at last the spirit moved the woman, and she rose, and delivered a very sensible exposition of Christianity. I was really surprised to hear such sound doctrine; and Mr. Dozendale said, justly, that it was more to the purpose than some that my younger brethren from Edinburgh endeavoured to teach. So, that those who went to laugh at the sincere simplicity of the pious quakers, were rebuked by a very edifying discourse on the moral duties of a Christian's life.—From *Annals of the Parish or the Chronicle of Dalmailing, during the Ministry of the Rev. Micah Balwhidder, written by himself*. Edinburgh, 1821, pp. 294, 295. Who were the Kendal Friends?

[All the recorded ministers at this time, 1795, whom I remember, were George Braithwaite, dry salter, William Ferguson, cordwainer, and Alice Rigge. The tan-yard in Stramongate adjoining the meeting-house was the property of and carried on by James Wilson, whose descendant, Wilson Sutton, died in York Retreat, 1816, but I never heard that they were ministers. The large building at the foot of Jennings yard was the place where the firm of Messrs. Ferguson & Brown carried on their leather and shoe trade. It was a great grief to the

Society that William Ferguson should have a partner (Brown) who was a Unitarian. William made use of flowery language, and liked to be heard, so I have been informed by old people.—THOMAS JENNINGS.]

LIST OF PATENTS GRANTED TO THOMAS MOTLEY.—

No. 3587. 22 July 1812. T.M. of Bristol, ironmonger. "Making letters or characters for signs, shew boards, shop fronts etc., and for indicating names or words in relief in a conspicuous manner."

No. 4264. 19 May 1818. T.M. of the Strand, co. Middx., patent letter manufacturer. "Ladders."

No. 4621. 27 Nov. 1821. T.M. of the Strand, co. Middx., patent letter maker. "Candlesticks, lamps and candles."

No. 8618. 7 Sept. 1840. T.M. of Bath Villa, Totterdown, Bristol, civil engineer. "Apparatus for burning concrete fatty matters." [Lamp for burning tallow.]

No. 12514. 14 March, 1849. T.M. of Bristol, civil engineer, and Thomas Clarke, of Hackney, co. Middx., engineer. "Obtaining and applying motive power, improvements in railroads and other roads, and in supporting pressure, resisting strain, and protecting against fire."

Thomas Motley, who was certainly a Friend, wrote a letter, dated from Bristol, to a Mr. Clive, on the subject of a suspension bridge at Tiverton, published in the *Mechanics Magazine*, of September 23, 1843, vol. xxxix., p. 227.

Information from R. E. PROSSER, London, 1905.

THE JOURNAL

OF THE

FRIENDS HISTORICAL SOCIETY

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An Account of Ministering Friends from Europe who visited America, 1656 to 1793

THE following list is printed from a copy, made by Edward Stabler, Jun., of Baltimore, Md., from a book in his possession once belonging to Joseph Townsend, a prominent Friend, who removed from Pa. to Baltimore towards the end of the eighteenth century. Joseph Townsend was Clerk of Baltimore M.M. about 1816, when these records were made. The book was given to E. Stabler, Jun., about twenty years ago by Dr. John Shotwell Townsend, grandson of Joseph. In the same MS. are the names of American Friends visiting Great Britain and of deceased Ministers and Elders of Baltimore Y.M.

1656. Mary Fisher and Ann Austin from England.

1657. Josiah Coale,¹ Near Bristol. Mary Clarke,² London.

1659. William Robinson, London & Marmaduke Stephenson,³ from Yorkshire. Both were put to death at Boston for their religion. John Taylor from Yorkshire.

1661. George Willson, England, was persecuted to death at James Town, Virginia. Elizabeth Hooton and Joan Brokesup,⁴ England. Catharine Chatham,⁵ London, She went through many Exercises to Boston, and appeared in Sack cloath as a sign of the Lords Judgments coming upon them.

1662. John Taylor, a second time, England. Ann Robinson⁶ and Oswell Heritage,⁶ both died in Jamaica in their Travels. Lydia Oates [Oades],⁷ from England. Mary Tomkins⁸ & Alice Amborn,⁸ England.

1665. John Burnyeat, Cumberland.

1670. Do. Second time. William Simpson, Lancashire: he died at Barbadoes in his Travels.

1671. George Fox, England. William Edmondson, Ireland, Robert Widders, John Stubbs, James Lancaster, George Patison, Solomon Eccles, John Cartwrite, Thomas Briggs, John Hall, John Rouse, William Bayley, England. Elizabeth Hooton, Second time, E. Elizabeth Miers, E.

1675. William Edmondson, a Second time, Ireland.

1676. Thomas Curwen & Alice, his wife, England.

1678. Thomas Fletcher,⁹ & John Haydock, England.

1680. Joan Vokins¹⁰ & Sarah Clarke,¹¹ England.

1682. William Penn and James Martin,¹² England.

1683. William Edmondson, Third time, Ireland.

1685. James Martin, a second time, England.

1687. John Hutton,¹³ England.

1691. Thomas Willson,¹⁴ & James Dickenson,¹⁵ E. & Ireland.

1694. Thomas Musgrave,¹⁶ Yorkshire.

1695. Robert Barrow,¹⁷ Westmoreland, & Robert Wardell,¹⁸ Durham.

1696. Henry Payton,¹⁹ Jonathan Tyler,²⁰ England. James Dickenson, Second time. Jacob Fallowfield,²¹ E.

1698. William Ellis,²² Aaron Atkinson,²³ Thomas Chauley,²⁴ Thomas Turner,²⁵ Mary Rogers,²⁶ Elizabeth Webb,²⁷ Roger Gill,²⁸ died at Philadelphia, 1699, the time of the great Sickness there. Thomas Story,²⁹ England.

1700. John Salkeld,³⁰ from England, Cumberland. Thomas Thompson,³¹ Josiah Langdale,³² John Estaugh,³³ Jno. Richardson,³⁴ Sarah Clement,³⁵ E.

1703. Samuel Bownas,³⁶ England.

1704. Thomas Turner, a second time. Joseph Glaister,³⁷ Mary Bannister,³⁸ Mary Ellerton,³⁹ E.

1705. John Fothergill,⁴⁰ & William Armistead,⁴¹ E.

1707. Samuel Wilkinson,⁴² Patrick Henderson.⁴³

1709. William Baldwin,⁴³ Lancashire.

1714. Thomas Wilson, Second time, James Dickenson, Third time.

1716. Thomas Thompson, Second time, Josiah Langdale, Second time. William Armstrong,⁴⁴ from England. James Grahame,⁴⁴ from Ed., died at Burlington in his travels.

1717. Benjamin Holmes,⁴⁵ Yorkshire, Ed.

1719. John Danson,⁴⁶ & Isaac Hadwin,⁴⁷ Ed. John Oxley,⁴⁸ Lydia Lancaster,⁴⁹ Elizabeth Rawlinson,⁵⁰ & Rebecca Turner,⁵¹ Ed.

1721. John Appleton,⁵² Lincolnshire. John Fothergill, Second time, Lawrence King,⁵³ Yorkshire. Margaret Pane,⁵⁴ England.

1723. Benjamin Kidd,⁵⁵ Yorkshire.

1725. Abigail Bowless,⁵⁶ of Ireland.

1726. William Piggott,⁵⁷ London.

1727. Joshua Fielding,⁵⁸ Joseph Taylor,⁵⁹ Rowland Wilson,⁶⁰ Ed.

1728. Samuel Bownas, Second time.

1731. Paul Johnson,⁶¹ from Dublin, Ireland. John Richardson, Second time, Henry Frankland,⁶² Yorkshire.

1732. Mungo Bewley,⁶³ Samuel Stephen,⁶⁴ Ireland. Alice Anderson [Alderson],⁶⁵ Yorkshire, Margaret Cowpland,⁶⁶ Westmoreland. Hannah Dent,⁶⁷ Yorkshire.

1734. John [Joseph] Gill,⁶⁸ Ireland. John Burton,⁶⁹ Yorkshore, William Backhouse,⁷⁰ Lancashire.

1736. Edward Tylee,⁷¹ near Bristol. John Fothergill, Third time.

1738. Ruth Courtney,⁷² & Susanna Hudson,⁷² Ireland. John Hunt,⁷³ London.

1743. Edmund Peckover,⁷⁴ Norfolk. John Haslam,⁷⁵ Yorkshire. Samuel Hopwood,⁷⁶ Cornwall.

1744. Christopher Willson,⁷⁷ Cumberland. Eleazen Sheldon,⁷⁸ Ireland.

1747. Thomas Gawthrop,⁷⁹ Westmoreland, Samuel Nottingham.⁸⁰

1751. Jonah Thompson,⁸¹ Mary Weston,⁸² England.

1754. Samuel Fothergill⁸³ arrived the 24th of the 9th mo, 1754. Joshua Dixon,⁸⁴ Durham. Mary Piesly,⁸⁵ Ireland, and Catharine Payton,⁸⁵ Worcestershire.

1756. Thomas Gawthrop, Second time. Christopher Willson, & John Hunt, Second time. James Tasker,⁸⁶ Oxfordshire.

1757. Samuel Spavold,⁸⁷ Hartfordshire.
 1758. William Rickett [Reckitt],⁸⁸ Lincolnshire.
 Mary Kirby,⁸⁹ Norfolk.
 1759. John Storer,⁹⁰ England, Nottingham.
 1760. George Mason,⁹¹ England. Susanna Hatton,⁷² Ireland. Jane Crossfield,⁹² England, all arrived ye 9th [of] ye 9th mo, 1760.
 1761. Robert Proud,⁹³ John Stephenson,⁹⁴ Hannah Harris,⁹⁵ Elizabeth Wilkinson⁹⁶ & Alice Hall.⁹⁷ She died at Phila. These arrived ye 17th of 10th mo, 1761.
 1764. William Rickett [Reckitt], Second time, Lincolnshire.
 1765. John Griffith,⁹⁸ Chelmsford, Essex.
 1766. Thomas Gawthrop, a Third time.
 1768. Rachel Wilson,⁹⁹ from Kendal, arrived 16th of 10th mo, 1768.
 1770. Joseph Oxley,¹⁰⁰ Norwich, Eng^d, arrived at New York 9th mo, 1770, and sailed for England the Spring, 1772.
 1770. Samuel Neale,¹⁰¹ from Ireland, & Returned 8th mo, 1772.
 1773. Robert Walker¹⁰² from Yorkshire. Elizabeth Robinson,¹⁰³ from Yorkshire. Mary Leaver,¹⁰⁴ from Nottingham. Sailed from Chester, Pa., the 1st of 5th mo, 1775.
 1775. Thomas Gawthrop, a Fourth time, Westmoreland.
 1785. John Storer, Nottingham, Second time, Thomas Colley,¹⁰⁵ Sheffield, these two having large Gifts. John Townsend,¹⁰⁶ of London.
 1790, 91 & 92. Mary Ridgeway,¹⁰⁷ & Jane Watson¹⁰⁸ from Ireland, visited most parts of our American States & Sailed for England, 1792.
 1793. Deborah Darby,¹⁰⁹ Colebrookdale, & Rebekah Young,¹¹⁰ Shrewsbury, from Shropshire, England, arrived at New York 10th mo 8th.

 NOTES.

(For names unaccompanied with notes, see *Camb. Jnl.*)

¹ Josiah Coale (c. 1632-1668) was of Winterbourne in Gloucestershire, a member of a family of good repute in the district. He had a brother, Robert, whose son, George Coale (c. 1648-1682), was a travelling

Minister (Whiting, *Memoirs*, 1715, pp. 80, 81). Josiah was convinced at the time of the soul-stirring visit of Audland and Camm to the Bristol district in 1654, and before the year had expired he was in suffering for the cause he had espoused (*Cry of Blood*, 1656, p. 88). In 1658, he accompanied Thomas Thurston to New England (of which voyage there is a narrative among MSS. in D.), and he once more visited North America and the West Indies; later he was in Holland. He died in London. Numerous letters of his are extant, written from Barbados, Virginia, Maryland, and several English prisons.

² For Mary Clark, see *F.P.T.*

³ Marmaduke Stevenson (-1659) was a Yorkshireman living near Market Weighton. He was convinced in 1655, and left for the New World in 1658 (Tuke, *Biog. Notices*, ii. 89).

⁴ Joan Brocksopp (d. 1681) was the wife of Thomas Brocksopp, of Normanton, in the county of York. Her visit to Barbados is recorded in several MSS. in D. See also *Bulletin F.H.S. of Phila.* ii. 55.

⁵ Of Katherine Chattam very little is known at present. Bowden states that her home was in London (*Hist.* i. 225, 226, 262, 268).

⁶ Ann Robinson and Oswald Heritage accompanied John Taylor to Jamaica in 1662. He writes of them, "They were honest Women, and the Lord's Power was with them to the last. Oswald Heritage, the young Virgin, was of a very sweet mild Spirit, and had a fine Gift, if it had pleased God to have lengthened her Days, she might have been of great Service" (*Account of Travels*, 1710, p. 19). A. Robinson and O. Heritage were imprisoned in London in 1660 (Besse, *Suff.*, latter Friend given as Oswald Heritage).

⁷ Lydia Oades (c. 1617-1697) was also the companion of John Taylor (see last note). Of her he writes, "She was a very sweet quiet spirited Woman, and the Lord's Power was with her, and she had good Service for Truth in many Place and Countries, and lived to come for Old-England, to her dear Husband and Children again." She is mentioned in connection with London in Besse and elsewhere.

⁸ Mary Tomkins and Alice Ambrose were companions both in the Old World and the New. In 1660, they suffered imprisonment in Lancashire. They were in New England in 1662, in Long Island and New York in 1663, and in Maryland and Virginia in the same and the following years.

⁹ Thomas Fletcher, not identified.

¹⁰ Joan Vokins (*née* Bunce) (d. 1690) was the wife of Richard Vokins of West Challow, Berkshire. "She went through great Exercises, Opposition, and Sufferings in her Convincement from her near Relations, but . . . she won them to the Truth, and many of them were convinced" (Whiting, *Memoirs*, 1715, p. 194). She arrived in New York in 1680, and travelled in Long Island, Rhode Island, New England, Pennsylvania, and the West Indies. In 1686 she was in Ireland. See *Piety Promoted*; *Oliver Sanson*.

¹¹ Sarah Clarke (1669-1714) was a sister of Henry Payton (note 19); she married John Clarke, of Tarperley, in 1693. Her husband having died in the following year, she married Samuel Baker, of Dublin, and resided in that city the remainder of her life (*Record of Friends Travelling in Ireland*; Leadbeater's *Biog. Notices*).

¹² James Martin (1646-1691) was a native of East Acton, near London. He was convinced in 1672. He reached the new Province in 1684, and remained several years, "whose diligent labours of love were

well received". (Smith, *History of Friends in Pa.*, quoted by Bowden, *Hist.* ii. 36). His death took place in Essex and his burial at Ratchiff. See Whiting, *Memoirs*, 1715.

¹³ John Hutton, not identified.

¹⁴ Thomas Wilson (c. 1654-1725) was born in Cumberland and lived there till about 1694, when he removed to Ireland and settled near Edenderry. He was a Minister for about forty-five years and travelled extensively with James Dickinson (see next note). See his *Journal*, 1730 and many other editions.

¹⁵ James Dickinson (1659-1741) was a Cumberland Friend. His appearance in the ministry was first made in 1678. Thomas Wilson and he were yoke-fellows in Gospel work. Dickinson visited Ireland twelve times, America thrice, and Holland and Germany once. See his *Journal*, 1745 and 1847.

¹⁶ Thomas Musgrave was a Yorkshireman. Bowden states that he was in America prior to 1694, and also that "in 1699 he left his native land with the intention of settling in America, but died on the passage" (*Hist.* ii. 38). On this voyage sixty passengers died (*William and Alice Ellis*, p. 149).

¹⁷ For Robert Barrow (d. 1697), see *F.P.T.*

¹⁸ Robert Wardell (1635-1696) lived at Sunderland. He travelled extensively in England, Scotland, Ireland, Holland and Germany, and in 1694 he set sail for America in the company of Robert Barrow. After extensive service in the American colonies they landed in Jamaica on the 10th of Second Month, 1696. Twelve days later, Wardell succumbed to the heat of the climate and other troubles, and departed this life at the house of John Dobbin, of Biscania, in the parish of Elizabeth (Robson MSS. in D.).

¹⁹ Henry Payton (1677-1747) was an iron merchant of Dudley. His visit to Philadelphia with Jonathan Tylor and Sarah Clarke is alluded to with appreciation by women Friends of that city in their Y.M. epistle (undated, but probably 1697) to women Friends of London (Box Meeting MSS. 48, in D.). See note 11. See Kelsall Diaries, v., MS. in D.

²⁰ Jonathan Tylor (c. 1669-1717), of Calne, and later of Bradford, in Wiltshire, is described in *Piety Promoted* as "a noble instrument in the hand of God, who turned many from darkness to light, and from Satan's power to the power of the Lord God, by his living and powerful ministry."

²¹ Jacob Fallowfield (d. 1699) was one of at least ten Friends of an early day bearing the surname Fallowfield. He visited the West Indies in 1684. He died at sea *en route* from Barbados to Pennsylvania. See Bowden, *Hist.* ii. 38; Minutes of London Y.M. ii. 345.

²² William Ellis (1658-1709), and Alice, his wife, *née* Davy (d. 1720), lived at Ayrton, N.W. Yorkshire. Accompanied by Aaron Atkinson, W. Ellis landed in Maryland early in 1693. Women Friends of Phila. Y.M. write to their English sisters from Burlington, 25 vii. 1693:—

"There was at this our yearly meeting many friends from diuers Parts as William Ellis and Aron Atkinson Elizabeth Webb and Mary Rogers from old england and from Barbados was our Antient friend Elizabeth Garbball . . . and the Glory off the lord bath shined among his Poor People in this Remote wilderness contry & he hath given his poor traveling [travailing] heritage the former and the latte Rain moderatly wherby he has Refreshed them when they were weary holly and lining Praises be giue to his Revered Name forevermore" (Box Meeting MSS. 49). Ellis returned home in 1699. See *William and Alice Ellis*.

²³ Aaron Atkinson (c. 1665-1740) was born in co. Cumberland, but resided at Leeds, co. York. He was convinced, at the age of twenty-nine, by the ministry of Christopher Story (d. 1720)—Bowden says *Thomas Story* (ii. 39). He returned to Old England early in 1700. See *William and Alice Ellis*.

²⁴ Thomas Chalkley (1675-1741) was born in Southwark, co. Surrey, and died in the Island of Tortola. He settled in Pennsylvania soon after his marriage in 1699, and during the intervals of his ocean voyages as master of a vessel, he preached in many parts of his adopted land.

²⁵ Thomas Turner (d. 1714) belonged to Coggeshall M.M., Essex. He crossed the Atlantic in company with William Ellis, Aaron Atkinson and Thomas Chalkley. "He had meetings with the Indians in their places of abode, and the Indians had great regard and kindness for him" (quoted by Bowden, *Hist.* ii. 231n.). He returned home the same year, but was again in the Colonies in 1704. See London Y.M. Minutes, iii. 200.

²⁶ Mary Rogers (d. 1699) was the daughter of John Wheeler, of Witney, co. Oxon. She married Joseph Rogers, of East Markham, Notts., in 1685. (The Certificate of this marriage was in the possession of Elizabeth A. Follows, of King's Lynn, 1912. See *Bulletin of Friends' Hist. Soc. of Phila.* iv. 137, article by M. Ethel Crawshaw.) She and Elizabeth Webb sailed from Bristol, and landed in Virginia in Twelfth Month, 1697, and then travelled northward. M. Rogers died of malignant fever while passing between two West Indian islands.

²⁷ The English home of Elizabeth Webb (c. 1663-1727), wife of John Webb, was the city of Gloucester. In her famous letter to Anthony William Boehm (1673-1722), written in 1711, she thus describes the upspringing of her "concern" for America:—

"In the year 1697, in the sixth month, as I was sitting in a meeting in Gloucester . . . my spirit was as if it had been carried away to America, and after it returned my heart was as if it had been dissolved with the love of God, and it flowed over the great Ocean, and I was constrained to kneel down and pray for the seed of God in America, and the concern never went out of my mind day nor night, until I went to travel there."

J. and E. Webb settled in Pennsylvania, c. 1700, and in 1711 E. Webb was in England again on religious service. In a long biography of Elizabeth Webb which appears in *The Friend* (Phila.), 1855, p. 77, it is stated on the authority of Y.M. minutes that her husband was *Richard Webb*. There are other points also in this account and that found in Bowden's *Hist.* (ii. 39, 40, 44), which do not agree.

²⁸ Roger Gill (c. 1665-1699) lived in London, where he was convinced about 1683, having previously been a Baptist. His transatlantic voyage was undertaken in the company of Thomas Story, and they landed in Twelfth Month, 1698. Of his death, of yellow fever, we have a contemporary account among Box Meeting MSS.:

"Being an hundred mile's Distance when he had y^e account of y^e Deep Exercise we were vnder, & the prevailing of y^e Distemper dayly. had noe Ease in his Spiritt till he Came Amongst vs: often Saying his Love in the Lord was Such to vs, that had he wing's he would fly to Philadelphia. [At the time of the Y.M.] D^r Roger did freely offer vp his Life to the Lord in a publick meeting. if he would Except of it as a Sacrifice for his people. At his Returne [from Burlington] he was taken with the Distemper wth Seazed him violently, having noe Intervale of Ease: nor part about him free from paine . . . Some hour's before he died he took his Leave of his D^r wife (as we peceived by his words) and after some time sweetly slept; being on the second day of y^e Eight month."

²⁹ Thomas Story (c. 1662-1742), the noted preacher and writer, lawyer and scientist, one of the comparatively few first-rank Friends of the early eighteenth century.

³⁰ John Salkeld (1672-1739) was the son of Thomas Salkeld, of Caldbeck, co. Cumberland. See *THE JOURNAL*, iv. 20; also Comly's *Miscellany*, iii.; *The Friend* (Phila.), 1860, p. 372.

³¹ Thomas Thompson (1673-1727) was the son of the Friend of the same name, of Skipsea, Yorks (c. 1631-1704). The younger Thomas resided in succession at Hitchin and Saffron Walden. On his return from America he gave to London Y.M. of 1705 an account of his visit, and on a subsequent return in 1717 he presented another report (Y.M. Minutes, iii. 195, v. 255). There are other MSS. in D. relating to his missionary journeys.

³² Josiah Langdale (c. 1673-1723) lived at Bridlington, Yorks. For notice of his marriage and death, see *THE JOURNAL*, iv. 19n.

³³ For John Estaugh (1676-1742), see *THE JOURNAL*, iv. 21n.

³⁴ John Richardson (1667-1753) was from Bridlington—"a school of the prophets," as he styled the town in his *Journal*, first published 1757.

³⁵ Bowden writes, "In the year 1699 Sarah Clemens, from London, whom John Richardson mentioned, as one that 'lived near the Kingdom' [why near only?] visited America. No particulars of her gospel mission appear to be preserved, further than that it was to the 'good satisfaction' of Friends" (*Hist.* ii. 222), and that she travelled with Elizabeth Webb.

³⁶ For Samuel Bownas (c. 1676-1753), see *THE JOURNAL*, i. 121n.

³⁷ Joseph Glaister (1673-1718/19) was a native of Cumberland. He settled with his family in North Carolina, c. 1709. See Weeks's *Southern Quakers*, p. 134.

There was another Joseph Glaister of Cumberland, who travelled as a home missionary and died in his native county in 1753.

³⁸ "Mary Banister and Mary Ellerton both valiant faithful women, endeavouring to persuade to the true and continual fear of the Lord, and proclaiming woe to them that were covered with a covering, but not of God's Spirit" (quoted by Bowden, *Hist.* ii. 231).

Mary Banister belonged to Devonshire House M.M., London. She travelled with Esther Palmer about a thousand miles in Maryland and Virginia in 1705 (*THE JOURNAL*, vi. 133).

³⁹ Mary Ellerton (d. 1736) was a York Friend. "She laboured faithfully; having many times travelled in Truth's Service through her native Country of England, visiting the Churches there, also Scotland and Ireland, divers Parts of the Plantations in America, and Holland. She departed this Life in the city of York in a good old Age" (*Collection of Testimonies*, 1760, p. 95).

⁴⁰ John Fothergill (1676-1744) was of Wensleydale, Yorkshire, a well-known Minister, father of John Fothergill, M.D. (1712-1780), and of Samuel Fothergill (1715-1772).

⁴¹ William Armistead (c. 1675-1731) was a Minister of Settle M.M. at this time, but later he removed south to London.

⁴² Samuel Wilkinson and Patrick Henderson were Irishmen by nationality. "Samuel was a plain man, and his companion was a wise man, or learned," quaintly states a MS. quoted by Bowden (*Hist.* ii. 231), which adds that Patrick was "large in his testimony, and of singular parts: may he keep to the Root that bore him." Of Patrick again, James Logan writes, "He is a most extraordinary young man as ever visited these parts" (quoted by Bowden, *Hist.* ii. 226).

⁴³ The native county of William Baldwin was York, but on his marriage he settled in Lancashire and, c. 1714, he removed to Pennsylvania. To London Y.M. of 1711 he gave a relation of his experiences in America (Y.M. Minutes, iv. 211). See *The Friend* (Phila.), 1885, p. 348.

⁴⁴ Bowden states that William Armstrong and James Graham arrived in America in 1717 (*Hist.* ii. 229).

William Armstrong (c. 1663-1721) belonged to one of the Border Meetings of Cumberland, having been convinced about 1690. "He was not eloquent in speech, yet he was indeed fervent in spirit" (*Piety Promoted*). His Testimony states that he had been much weakened by hard exercises and travels in America (MS. in D.).

His companion, James Graham (1684-1717), was the son of William Graham, of Sykeside, Cumberland. He began to preach at twenty-one, and itinerated in various parts of his native land before setting out for foreign parts. "While he waited for a passage to Returne to England he was taken ill of a Violent feavor & at Burlington in West Jersey his friends . . . sent for a Doctor. But he told y^m they need not for he should dye . . . and then s^d he was glad he had finished this Journey . . . He on y^e 3^d 6mo 1717 gave up his Spirit like a Lamb." (MS. in D.)

⁴⁵ Benjamin Holme (1683-1749) was one of the foremost Friends of the second period of Quakerism. He was born at Penrith, "of believing Parents," and at the age of fourteen began to preach. In 1706 he removed to York. Prior to this visit to America, he had "visited most parts of England, Wales and Scotland, and also some parts of Holland" (Bowden, *Hist.* ii. 229). On his return he wrote an epistle to Friends in America, "an exhortation of brotherly love." He was an indefatigable traveller and considerable writer. His death took place at Swansea. Of his writings, his *Serious Call in Christian Love to all People to turn to the Spirit of Christ in Themselves*, first printed in 1725, passed through many editions to 1825, and was translated into Dutch, German, Latin, French and Welsh. Many of his letters are extant.

⁴⁶ Bowden informs us that John Danson, Isaac Hadwen, Elizabeth Rawlinson, Lydia Lancaster and Rebecca Turner all sailed in the same ship direct from London to Philadelphia in company with Thomas Chalkley and John Oxley, who were both returning from a religious visit to Great Britain (*Hist.* ii. 234).

John Danson's home was Penington, near Ulverston. His wife's name was Mary, and he had several children (*Henry Lampe*, p. 77n). He visited the island of Nantucket (*Hinchman's Settlers*). A private message given Jane Fenn, *aft.* Hoskens (1693/4-), when J. Danson was in Pa., stimulated her to active interest in religious work (*Life of Jane Hoskens*; *THE JOURNAL*, iii. 104).

⁴⁷ Isaac Hadwen (1687-1737) resided at Side, near Sedbergh, Yorks. In 1714, he married Sarah Moore, of Eldroth, near Settle (see *THE JOURNAL*, ix. 203). Whilst on a business journey in Pa. he was taken ill and died at Birmingham in Bucks County (Robson MSS. in D.). The name has descended through several generations of Friends.

⁴⁸ John Oxley (c. 1682-1743) was born at Chester, Pa., and travelled widely through the settled portions of the North American continent. In 1713, he visited the island of Barbados, and two years later he crossed the Atlantic. Business pursuits took him again to Barbados, and he settled on the Island and married, but paid several subsequent visits to the mainland. He died in Philadelphia (*The Friend* (Phila.), 1857, p. 188).

⁴⁹ For Lydia Lancaster (1684-1761), see *Camb. Jul.* and *Piety Promoted*.

⁵⁰ Elizabeth Rawlinson (c. 1670-1750) was the daughter of William and Dorothy Beck. Both before and after her marriage with Abraham Rawlinson, of Lancaster, she travelled much in the ministry. She was a Minister sixty-three years. Lydia Lancaster was her sister by marriage.

⁵¹ Beyond a slight reference to Rebecca Turner made by Bowden, in his *History* (ii. 234, 235), including the statement that she travelled with Elizabeth Whartnaby in Pa., and the notice of her visit to Nantucket by Hinchman (*op. cit.*), nothing appears respecting this Friend. In John Kelsall's Diaries, under date 2nd of 3rd Month, 1711, we are told that "Rebecca Turner from Hastrop near Burlington, Yorkshire," visited Wales and the West of England, and a précis of her addresses is given. Perchance this was the same Friend as the above.

⁵² John Appleton (-1741) lived at Bridlington, S.E. Yorks, according to several accounts (Kelsall Diaries; Robson MSS.; and MS. Testimony). If the statement in the text is correct, he must have removed over the county-border prior to his transatlantic visit. There is a lively record of this visit preserved on the pages of London Y.M. Minutes.

⁵³ The travels in America of John Fothergill and Lawrence King (-1724) are recorded in the Y.M. Minutes of the period. L. King "travelled much in the work of the ministry in Great Britain and Ireland between 1697 and 1720" (*William and Alice Ellis*, pp. 189, etc.). His home was Salterforth, N.W. Yorks.

⁵⁴ The following entries in the Diaries of John Kelsall may refer to the same Margaret Paine:—"5th of 8th Month, 1709, Anne Humphreys (widow) and Margaret Paine, both of Walden in Essex, were at our Meeting"—"14th of 8th Month, 1711, Margaret Paine (see page 97), now from Dunstable, and Mary Trueman from Nottingham were at our meeting. Margaret was concerned to shew the goodness of the Lord to mankind in three respects, first by sending forth his messengers to warn you, secondly by the privilege of the holy Exhortations, counsels etc. in the Scriptures, and lastly by the inspeakings of His Holy Spirit etc." [These Diaries contain frequent notes on sermons by visiting Friends.]

⁵⁵ For Benjamin Kidd (c. 1692-1751), see *THE JOURNAL*, v.

⁵⁶ Abigail Bowles (c. 1684-1752) lived at Woodhouse, Ireland, prior to her marriage with Samuel Watson, of Kilconner, co. Carlow (*Diary of Mary Weston*, p. 3, MS. in D.). She travelled seventeen hundred miles in America with Jane Hoskens.

⁵⁷ William Piggott's travels in America are described in the minutes of London Y.M. under date 1728. He was a London Friend.

⁵⁸ Joshua Fielding reported to London Y.M. in 1729, that during this visit "he had travelled twenty-one thousand miles, to four hundred and eighty meetings, in nine hundred and fifty-two days. In passing to South Carolina, he journeyed for five hundred miles through the forests, with only a pocket compass to direct him" (Bowden, *Hist.* ii. 237, quoting Bownas). He was a London Friend.

⁵⁹ Of Joseph Taylor no further information is at present available.

⁶⁰ Rowland Wilson was a Westmorland Friend (Kelsall Diaries).

⁶¹ The name of Paul Johnson, of Dublin, occurs frequently in the *Record of Friends Travelling in Ireland*, between the years 1709 and 1738.

⁶² For Henry Frankland (-1739) and his travels, see *THE JOURNAL*, vii.

⁶³ Mungo Bewley (1677-1747) was youngest son of Thomas and Margaret (Mark) Bewley, of Woodhall, Cumberland. He settled at Edenderry, in King's Co., in 1700, and married, six years later, Mary, daughter of Nicholas and Sarah (Jackson) Gribbell, of Limerick. "All the Bewleys at present resident in Ireland are descendants of Mungo Bewley" (*The Bewleys of Cumberland*, 1902). His wife died during his visit to America (*Leadbeater's Biog. Notices*).

⁶⁴ Samuel Stephens (c. 1703-1747) lived at Cooladine within Wexford M.M.

⁶⁵ Alice Alderson (c. 1678-1766) was of Ravenstonedale, Yorkshire, wife of Ralph Alderson, also a Minister. Sedbergh M.M. issued a long Testimony to her helpful service.

⁶⁶ The home of Margaret Copeland or Coupland (c. 1683-1759) was in the town of Kendal.

⁶⁷ Hannah Dent lived near Richmond, Yorks. In company with Tabitha Hornor, of Leeds, she visited Wales, in 1724, as noted in John Kelsall's Diaries—"they were brave sensible women deep in the mysteries of the Kingdom and very notable in Deliverance."

⁶⁸ Joseph Gill (1674-1741) was the son of William and Margaret Gill, of Cumberland. He settled in Dublin in 1702, soon after his marriage with Isabel Robinson, of Carlisle, the first of his three wives (*Leadbeater's Biog. Notices*).

⁶⁹ John Burton (1682-1769) was of Dent, N.W. Yorks. This little out-of-the-way town was his home throughout his long life. "Tho' he had but little humane Learning, yet he was often led forth not only in a living powerful Testimony but in matter exceeding copious and pertinent," says the Testimony prepared by his friends (MS. in D.).

⁷⁰ William Backhouse (1695-1761) was son of James Backhouse, of Yealand, who died a prisoner in Lancaster Castle, 1697, and his wife, Jennet Godsalve. In 1720, he married Agnes Atkinson (a copy of the marriage certificate is in D.).

⁷¹ Bowden gives the name "John Tylee, from near Bristol" (ii. 41). "Edward Tyler of Bristol" appears in the list of visitors to Nantucket in 1735, and in the *Record of Friends Travelling in Ireland*, we read:—"1738, 10 mo. 14. Edward Tylee from Bristol landed here [Cork] this day."

⁷² Susanna Hudson (*aff.* Hatton and Lightfoot) was born at Grange, co. Antrim, in 1720. When eighteen years old, she accompanied her mistress, Ruth Courtney, to America, and also travelled with her in Ireland and England. In 1742 she married Joseph Hatton, and fourteen years later she removed with her husband and family to Waterford. Joseph Hatton died in 1759, and in the following year she crossed the Atlantic again. Here she met Thomas Lightfoot, who, shortly following her to Ireland, proposed marriage. They were united in 1763, and in the next year they emigrated to Pennsylvania. Her death took place in 1781. (*Penna. Memorials*; Bowden, *Hist.* ii. 241, 290, 397; *Leadbeater, Biog. Notices*; *Memoirs of Samuel Fothergill*; *Record of Friends Travelling in Ireland*.)

⁷³ John Hunt was quite young at this time, but had previously ministered to Friends and others in England and Ireland. There is a record of his return to Europe under date 1740, 4 mo. 4, in company with Michael Lightfoot, in the MS. *Record* previously quoted. In 1756, John Hunt and Christopher Wilson were sent out as a deputation to Friends in America on the subject of the alleged mis-management of the Indians. (For a full

account of the difficulties of Friends at this period, see Bowden, *Hist.* ii. chap. xi.) Hunt returned again to the Colonies and settled in Philadelphia. Of the troubles consequent upon the war of American independence Friends bore a heavy share; twenty-two Friends were banished to Virginia in 1777, and among them was John Hunt, who died in exile at Winchester in 1778 (*Exiles in Virginia*, 1848; Bowden, ii. 241, 280, 316, 317, 320, 325-328).

⁷⁴ For Edmund Peckover (1695-1767), see *THE JOURNAL*, i. ii. iv.

⁷⁵ For John Haslam (c. 1689-1773), see *THE JOURNAL*, i. iv.

⁷⁶ For Samuel Hopwood (1674-1760), see *THE JOURNAL*, iv.

⁷⁷ Christopher Wilson (1704-1761) was a son of John Wilson, of Grey-southern, Cumberland. His labours on both sides of the Atlantic were numerous and helpful, but he will be mainly remembered by the MS. he left behind him, dated 30th 6mo., 1759, deploring the mistake he made in entering into trading speculations which resulted in loss both outward and spiritual. He writes, "I had a sufficiency from my father, with prudent industry, to live comfortably upon; yet I have been, by little and little, drawn into trading to foreign parts; and the Lord, I have seen, blasted all my endeavours. Yet in hopes to regain what I had lost, I ventured out again, with a prospect, as I thought, to regain it, but still have been baffled in all my designs, until I am distressed in body and mind; and wish it may be a warning to all Friends for the future, not to launch out in such a manner. Food and raiment is enough . . . to live in a cottage, and have an easy mind, eat bread and drink water, is much preferable to large dealings in trade . . ." (printed in *The Friend* (Phila.), 1842, p. 308, and frequently found in MS.).

⁷⁸ In 1739, Eleazar Sheldon is described in the *Record* before cited as "a young man from Dublin, son to Eleazar Sheldon deceas'd . . . whose service was acceptable to Friends."

In 1745, Hopwood, Haslam, Peckover, Wilson and Sheldon gave to London Y.M. a report of their visit to Friends in America (see *THE JOURNAL*, i.).

⁷⁹ Thomas Gawthrop (Gawthorp) (1709-1781) was born at Skipton, Yorks, and was, in early life, for five years, a soldier. Soon after his conviction, viz. in 1735, he married Isabel Crosfield of Lowpark, near Kendal, and settled in the village of Gatebeck. "They had four sons and two daughters; the two youngest sons emigrated to America" (*F.Q.E.* 1903, where there is a full account of this Friend, by Henry Gawthrop, of Pa.). Several of his letters are preserved in D.

⁸⁰ Samuel Nottingham (1716-1787) was born at Wellingborough in Northamptonshire. Some time after his return from the western world, he crossed again and resided first on the island of Tortola, and later on Long Island. In 1779, he quitted America, and after a somewhat extensive visit to Friends in Ireland, settled in the city of Bristol (original certificate of removal in D.). He died in his native town, where he had shortly before taken a place of residence. A letter from Samuel and Mary Nottingham, late of Long Look, Tortola, giving advice to their liberated slaves on that island, is printed in Gurney's *West Indies* and Truman's *West Indies*.

⁸¹ Jonah Thompson (1702-1780) was born near Penrith, in Cumberland, and was the grandson of Thomas Lawson, the noted Quaker naturalist. He was engaged as a schoolmaster in Westmorland and also at Yatton, near Bristol, after which the well-known school at Nether Compton in Dorset was established by him and carried on by his son,

Thomas. He left at home a wife, six little children and a school, when he sailed for America. For an article on "The Thompsons of Compton," see *F.Q.E.* 1878.

Bowden prints, in error, *Josiah Thompson* (*Hist.* ii. 244).

⁸² For Mary Weston (1712-1766), *form.* Pace, *aft.* Waring, and her American Journal, see *THE JOURNAL*, iv.; also *Eliot Papers*, 1894, ii. 79.

⁸³ Samuel Fothergill (1715-1772), the noted preacher and letter-writer, son of John Fothergill (1676-1744, see ante) and brother of Dr. John Fothergill (1712-1780).

⁸⁴ Joshua Dixon (1702-1782), son of Christopher and Elizabeth (Grainger) Dixon, of Raby, co. Durham, married Hannah Parking (c. 1696-1776), of co. Durham, in 1729. He visited Ireland in 1751/2, "an able & powerfull Minister of the Gospel sound in doctrine and of a baptizing ministry, sharp in warning to the stubborn & rebellious, but a son of consolation to the Mourners" (*Record of Friends Travelling in Ireland*). His return from the western world was recorded by Raby M.M. as follows, "Joshua Dixon has this day [31 viii. 1756] delivered in his Certificate we sent with him when he was in Americay, and hath given us account of his labour and Service in those countryes & Provinces w^{ch} is to our satisfaction; he hath brought also several certificates from their friends of their unity with him in his concern" (Longstaff, *Langstaffs*, 1907, p. li., see also pp. xliv., xlviii., ped. 16).

⁸⁵ For Catharine Payton, *aft.* Phillips, and Mary Peisley, *aft.* Neale, see *THE JOURNAL*, ii. For a list of the sea-stores for the use of these two travellers and S. Fothergill on their return voyage, 6mo. 1756, see *ibid.*

⁸⁶ The Berks and Oxon Registers record the marriage, in 1748, of James Tasker, of Shenington, near Banbury, cordwainer, with Mercy Hawkins, of Warborough, also the births of several of their children and the burial of one child at Shutford.

⁸⁷ Samuel Spavold (c. 1708-1795) was apprenticed to a carpenter, and when out of his time, he went to London to live. Later he removed to Folkestone, and finally, in 1750, to Hitchin. Lawson Thompson, of Hitchin, possesses an oak book-case made by S. Spavold. He was four times in Ireland and in Wales, and once in Scotland, on Truth's account (*The Friend* (Phila.), 1903, p. 29). There are a number of MSS. in D. relating to him—his "prophecy" in 1749 and "vision" in 1754, etc.

⁸⁸ William Reckitt (1706-1769) lived at Wainfleet, Lincs., and worked as a weaver. He set out for America in 1756, and was taken prisoner to France, where he was detained about six months. After a short stay at home he again set forth, and safely reached the other shore. There is a full account of his travels and trials in his *Life*, edited by Thomas Wagstaff, printed separately and reprinted in vol. ix. of *Friends' Library*, (Phila.), 1845.

⁸⁹ Mary Kirby (1709-1779) was the daughter of John and Mary Ransome, of Southrepps, on the Norfolk coast. In her twenty-second year she married Samuel Kirby, who died in 1737, leaving her with several children. Between 1739 and 1769, she travelled much in the ministry. MS. Testimony in D.

⁹⁰ John Storer (1725/6-1795) was "educated in the way of the National Church, but was much addicted in his youth to follow the vain and pernicious customs of the world" (MS. Testimony in D.). He became a Friend about 1748 and a Minister some four years later. His death took place at Joseph Burt's at Welbourne in Lincolnshire, on returning from Y.M.

⁹¹ Bowden states that George Mason was "of Yorkshire" (*Hist.* ii. 290).

⁹² Jane Crosfield (1713-1784) was the daughter of James Rowlandson, of Frith Hall, N. Lanes. In 1746, she married George Crosfield, of Low Park, near Preston Patrick, in Westmorland. There is a full account extant of her visit to America. George Mason, Susanna Hatton, and she sailed on the 23rd of 7mo. 1760, in the ship *Philadelphia Packet*, and they arrived in Philadelphia on the 11th of 9mo. 1763 was paid by the Meeting for Sufferings for their passage. See *F.Q.E.* 1903.

⁹³ Robert Proud and John Stephenson (see next note), both of Yorkshire, travelled together in Ireland also, in 1756, according to the *Record*.

⁹⁴ John Stephenson (1718-1798) was born at Kirbymoorside, Yorks. His wife was Rebecca Snowden, and his home Stockton-on-Tees.

⁹⁵ Hannah Harris was of Cumberland. She travelled with Alice Hall in America, and is also mentioned as a companion of Elizabeth Wilkinson in that country (MS. Testimony to E.W. in D.); *Journal of Joseph Oxley*, 1837, p. 285.

⁹⁶ Elizabeth Wilkinson (1712-1771) was the wife of Jonathan Wilkinson, of Cockermouth, Cumberland. "She was born at Use-bridge-end in Isell Old Park in the county of Cumberland" (MS. Testimony in D.). In early life she resided in Ireland and later in London. "She was a loving Wife & tender Mother, a helpful & kind Neighbour & an affectionate Friend" (*ibid.*).

⁹⁷ "Alice Hall, wife of Isaac Hall, of Little Broughton, in Cumberland, was born the 30th of the Eleventh Month, 1708, at Blackhouse, in Allendale, in Northumberland, and daughter of John and Isabella Featherstone, religious Friends" (*Piety Promoted*). Her death took place at Isaac Zane's in Philadelphia, in 1762, far from husband and children. Her son, John Hall (1744-1810), also travelled extensively as a Minister. See *The Featherstones and Halls*, by Margaret Irwin, 1890.

⁹⁸ The original home of John Griffith (1713-1776) was in Radnorshire, South Wales. In 1726, he emigrated to the New World, and later, on his marriage, he settled at Darby, Pa. After wide journeyings in his adopted country, he set sail for Britain, but was captured by a privateer and carried into Spain and then France. He reached London in time for the Y.M. of 1748, and returned to America in 1750. Later in this year Griffith was east-bound again, and in the First Month following he married (as his second wife) Frances Wyatt, at Chelmsford, co. Essex, where he settled. He was one of the prime movers in the proposal to send down committees to visit the whole of the English Meetings, which action resulted in a great "revival of the discipline" in 1760, etc. He left a very full autobiographical record, printed in his *Life*, 1779 and later.

⁹⁹ Rachel Wilson (c. 1721-1775) was the daughter of John and Deborah Wilson of Kendal. She was called to the ministry in her eighteenth year, and about three years afterwards she married Isaac Wilson. Her death took place in London at the house of Richard Chester.

¹⁰⁰ Joseph Oxley (1715-1757) was born at Brigg, Lincs., son of John and Ann (Peckover) Oxley. An orphan at an early age, he came under the especial care of his uncle, Edmund Peckover, and was sent to Gilbert Thompson's school at Sankey, Lanes, being, later, bound apprentice to Robert Henderson, a Quaker clock-maker, of Scarborough. His thoughts were definitely turned to religion through the preaching of George Whitefield. In 1744 Oxley married Elizabeth Fenn, of Norwich, and

settled in that city. The certificate for service in America from the London Y.M. of Ministers and Elders, 1770, is given in full, with the names of Friends signing it, in his *Journal*, published in 1837, p. 306. He returned to wife and family in 1772, having travelled about 13,755 miles.

¹⁰¹ Samuel Neale (1729-1792) was born in Dublin, being a son of Thomas and Martha Neale. His mother died when he was six, and soon afterwards his father emigrated to America, leaving his family under the care of relatives. In 1756, he married Mary Peisley, at which time he was resident at Rathangan, co. Kildare. He was a diligent visitor of the Churches in the three kingdoms.

¹⁰² The home of Robert Walker (c. 1717-1785) was Gildersome, near Leeds. "He was given to see the approaching troubles of the revolution," and he "delivered many faithful warnings, suitable cautions, and instructions" (Bowden, *Hist.* ii. 293; *Piety Promoted*). He died at the house of Thomas Phillips, at Tottenham, Middlesex.

¹⁰³ Elizabeth Robinson (1729-1804) was the daughter of John and Mary Hoyle, of Burnley, Lancs. "After deep exercise of mind, she came forth in a public testimony about the 23rd year of her age, in which she has signified that she thought herself one of the least so engaged" (Testimony in D.). In 1754, E. Hoyle married Joshua Robinson, of Counterside in Wensleydale, Yorks, and in 1778 she married George Gibson and became a member of Thaxted M.M. in Essex. Bowden states that "it was from the ministry of Elizabeth Robinson that Thomas Scattergood [1748-1814] dates his awakening."

¹⁰⁴ Mary Leaver (1720-1789) was the wife of John Leaver of Nottingham. Her three adult daughters died shortly after her return from America in 1775.

A poem, signed "Fidelia," and dated Philadelphia, 25th of 4mo. 1775, is addressed "To our Valued Friends Eliz: Robinson and Mary Leaver on their return home from America," of which this is the last verse:

"Oh may this guardian power divine
In peace your steps sustain,
Those gifts your duty did resign
His love restore again."

Row MSS. in D.

Robert Walker returned in the same vessel as E. Robinson and M. Leaver.

¹⁰⁵ Thomas Colley (1742-1812) "was born at Smeaton, near Pontefract, and educated in the principles of the Church of England, and when about eleven years of age, came to reside at Sheffield as an Apprentice" (MS. Testimony in D.). He was married in 1764; his wife, Jane, and he were received into membership in 1768; in 1768 he first appeared in the ministry, and two years later commenced travelling therein. There is a MS. account in D. of his travels in the West Indies with Philip Madin, of Sheffield, in 1779. Jane Colley died in 1819—"for twenty-four years before her decease she was mostly confined to her room by a painful indisposition" (MS. Testimony in D.).

Thomas Colley's addresses—*A Tender Salutation* and *An Apology for Silent Waiting*—passed through some twelve editions between 1793 and 1824.

¹⁰⁶ John Townsend (1725-1801) was a pewterer by trade, a member of an old Berkshire family. His wearing a "Red-spotted Handkerchief" was a great burden to some of his American brethren. See a memoir of him in *Recollections of Spitalfields*, by Theodore Compton, 1908; also *The British Friend*, 1874. Thomas Colley and he travelled together, Thomas being a tall man and John very short in stature.

¹⁰⁷ Mary Ridgway (1728-1804) was the daughter of Joseph and Mary Sparkes of Exeter. In 1753, in company with Sarah Splatt, she visited Ireland, and in the following year married Joshua Ridgway, of Ballicarrol, Queen's Co. "During his life, she had not much public service, home seeming to be her proper allotment; but after his decease she was diligent in her ministerial office" (Leadbeater's *Biog. Notices*, 1823, p. 338).

¹⁰⁸ Jane Watson was the companion of Mary Ridgway on religious visits in the Old as well as the New World.

¹⁰⁹ This long and interesting list of transatlantic Gospel messengers closes with a couple of remarkable women to whose valuable services history has not as yet done justice, nor can justice be done here in a brief note.

Deborah Darby (1754-1810) was the daughter of John and Hannah Barnard, of Upperthorpe, near Sheffield. In 1776, she married Samuel, son of Abraham and Abiah Darby of Coalbrookdale (see *THE JOURNAL*, x. 79), and shortly afterwards she began to engage in public ministry of the Gospel. Her visit to the States will ever be memorable in connection with the conversion and conviction of Stephen Grellet.

¹¹⁰ Rebecca Young, *aft.* Byrd (1758-1834), was the daughter of John and Jane Young, of Shrewsbury. "She was first engaged in the ministry in 1784 . . . and from that time to the year 1810, Deborah Darby and she were, with little intermission, employed visiting most parts of Great Britain and Ireland" (Corder's *Memorials*). In 1800, she married William Byrd of Marnhull, Dorset.

The foregoing list records 165 visits to America during the 137 years, of which 47 were made by women, and 118 by men Ministers.

The MS. *Record of Friends Travelling in Ireland*, frequently mentioned in above notes, is now being printed and will appear in later pages of this volume of *THE JOURNAL*.

The ponderous volumes of our forefathers show us how little they were disposed to dwell on the by-products of the central truths they proclaimed against all hindering things. The spiritual realities of the new life were everything to them. They had no compassion for degenerate descendants who long that their journals—those at least of acute observers—might have strayed more frequently beyond the precincts of the blessed meetings that were their power houses of strength, and so have brought minor matters to view in the conditions around them.

From *Social Service: Its Place in the Society of Friends*, by Joshua Rowntree, Swarthmore Lecture for 1913, p. 17.

All desire to rejoice with Him, but few will suffer with Him, or for Him. Many are the companions of his table; not many of his abstinence. The loaves they follow, but the cup of his agony they leave; it is too bitter, they like not to drink thereof.

WILLIAM PENN, *No Cross, No Crown*, pt. i. chap. xii. sect. xi.

Presentations in Episcopal Visitations, 1662-1679

LINCOLNSHIRE

Arranged in Wapentakes

Continued from page 29

MANLEY WAPENTAKE

AULKBOROUGH. 1662. Aug. 25. Paul Benington, John Dent¹—quakers for refuseing to come to Church.

1662. 29 October. Paull Bennington & his wife, John Dent—for not coming to Church.

1662. 29 Oct. Rob^t Walker—a Quaker for non-payment of assessment to the Churchwarden for the Churchouse—the sume of one shilling foure pence.

likewise we p^{re}sented James Trayson, another of the said sect for his denyall of his duty thereto being 2^s.

1663. April 30. Paul Bennington & Joan his wife, John Dent—for absenting from the Church, suspended.

1663. Oct. 15. John Dent, Paull Bennington & Joan his wife—doe stand excoicate.

John Wattam, Rob^t Sutton—for working & conversing with Paull Bennington & John Dent, excommunicate.

1664. 8th die Aug^u. Paule Beningham & Joane his wife, John Dent—for standing excoicate.

1664. Nov. 9. Paul Benington & Joan his wife—for standing excoicate with Inhibition.

BARTON SUP STRATHER (Stather). 1662. Aug. 22 & 25. John Johnson of Thealby within the pish of Burton-upon-Stather, & Elizabeth his wife, & William Robinson his man—for refusing to come to Church.

John Wressell of the same Towne & Anne his wife—for the like.

Richard Wressell jun^r of y^e same & Anne his wife—for the like.

¹ These two Friends had previously been fined 7s. each.

John Johnson of Thealby—for one Child being not legally buried.

John Wressle of the same—for having three Children unbaptised & two not legally buried.

Richard Wressell Junr of the same towne—for having two children unbaptised.

1662. Oct. 29. John Johnson & his wife, John Wressell & Anne his wife, Rich. Wressell & Anna his wife—for not coming to Church.

Elizabeth Johnson—for not giving thanks to God for her delivrance after childbearing comonly called Churching.

John Johnson—for not baptising his child—All p^rsented before.

1663. April 30. John Johnson & Elizabeth his wife, Richard Wressle junr & Anna his wife, John Wresle & Anne his wife—for Standing excoicate with Inhibition.

1663. Oct. 15. John Johnson & Elisabeth his wife, John Wressle & Anne his wife, Richard Wressle & Anne his wife—for standing excoicate.

1664. Nov. 7. *ut supra*.

1684. Sep. 7. (Burton super Stather). John Wresle & Susanne his wife, Richard Wresle & Anne his wife—for standing excoicate.

N.B.—The above are not named as Quakers—but their names and the offences for which they are presented suggest that they were.

LUDDINGTON. 1662. October 29. Richard Seaton, Wilm Spaine & his wife, Hugh Goodhill & his wife, Robt Pickhas, Ranold al Reginald Lumb & his wife, Fortune Gathorne & his wife, John Clarke & his wife, Nich. Medcalfe, Eliz. Margram widdow of Garthorpe, Gerral Haldonby, Anna Hobson, wid, The wife of Edward Mell, Quakers of Garthorpe—all ex.

1663. Dorcas the wife of Edward Mell of Garthorpe, Elisabeth Margrave widdow—for not coming to Church.

1663-4. Edward Mell—for not p^recuring his children to be baptised.

1664. Ap. 21. Edward Mell—for not baptising his children.

1664°. Nov. 7. Richard Seaton, Anne Hobson, Regnold Lum, Jarard Haldenby, John Clarke, Nicholas Medcalfe, Hugh Goodhill, Fortune Gathorne, Willm Spaine, Robt Pickaver—for standing excoicate with Inhibition.

1684. Sep. 17. John Clark, Ann Spain widow—already excoimunicate.

FRODDINGHAM. 1662. Oct. 29. Jervas Bainton, Thomas Bainton, Eliza : Bainton, Willm Marshall—grand quakers & absenters from the Church.

1684. Sep. 17. Gervase Bainton, [?] Leonard Bainton & Hannah his wife—for standing excoicate.

BELTON. 1684. Oct. 8. John Hallifax & Susannah his wife pntended to bee—for standing excoicate.

1685. Ap. 21. John Hallifax & Susannah his pntended wife—for not frequenting their pish Church to hear divine service & Sermon.

EPWORTH. 1662. Oct. 29. James Browne,² Rich. Parnell,² James Pettinger,³ Elisabeth Hudson,³ Thomas Hallifax,³ John Urrie & his wife³—pntended for Quakers.

James Browne⁴—for not coming to the pish Church to divine service.

Richard Parnell,⁴ Janett Pettinger,⁴ Elisabeth Hudson,⁴ Tho : Hallifax⁴—for the like.

1663. Ap. 30. Wee pntend as followeth for Quakers absenting themselves from their pish Church to heare divine service & sermon. Lindley Man, Henry Maw, Rich : Barnard, James Browne, Richard Parnell, James Pettinger, Elisabeth Hudson, Tho : Hallifax, John Urrie, his wife, Mary Smith widd., Geo. Dunstone—all *ex antea*.

1663-4. James Pettinger, Elisabeth Hudson, Thomas Hallifax, John Urrie, George Dunstone, Lindley Man, Henry Man—for not coming to the pish Church.

Richard Parnell, Elisabeth Hudson, James Browne, Thomas Hallifax, John Urrie & his wife, George Dunster, James Bettinger—for standing excoicate.

² Thrice previously excom.

³ Twice previously excom.

⁴ Not excom. for the first time.

Robert Browne the sonne of James Browne, Ludley Man—for conversing & traiding with persons excommunicate with Inhibition.

Thomas Hallifax, Richard Parnell, John Urrie—for not observing the 30 January & 29 May & other holy dayes & Lordsdays—ex.

Richard Barnard, James Pettinger, George Dunston, Ludley Man—for the same, 4 Nov. 1663.

Richard Purnell—for refusing to pay his assessm^t to the repaires of the Church being 5^s.

John Urrie—2^s.

Thomas Hallifax—2^s 6^d.

Mary Smith widdow—1^s 9^d.

James Browne—10^s.

Richard Parnell—for keeping Conventicles in his house.

Thomas Hallifax—for the like.

1663. Ap. 30. John Urrie & his wife, Mary Smith widdow, James Browne, Richard Parnell, James Pettinger, Elizabeth Hudson, Thomas Hallifax, George Dunston—for not baptising their children—all ex.

Richard Parnell, Thomas Hallifax, for keeping Conventicles in their houses.

Thomas Hallifax, Lindley Mawe—for keeping company with those being excommunicate.

1663-4. James Browne, James Pettinger, Thomas Hallifax, John Urrie & his wife, George Dunston—for standing excoicate.

Lindley Lawe.

Richard Parnell, John Urrie—for not baptising their Children & standing excoicate.

1664. April 20. (Lind)ley Man—for keeping company with psons excommunicate with Inhibition.

1685. April 21. John Urry & his wife, Thomas Hallifax, for standing excoicate.

HAXEY. 1662. Aug. 25. William Bursall & his wife, Richard Sampson & his wife, William Clarke & his wife—for absenting themselves from the Church.

Richard Sampson, William Burswill,—for having a child unbaptised.

1662. October 29. William Birdsall—for not coming to the Church.

Richard Samson & his wife, William Clarke & his wife—for the same.

Will^m Clarke for burying his Child in his garding.

1663. Ap. 30. The names of p^{rs}ons excommunicated Dec. 14: 1662 & soe continue—William Clarke & Elisabeth Fish his p^{rt}ended wife, Richard Sampson & Anne Chambers his p^{rt}ended wife, William Bursall & Elisabeth Hallifax, his p^{rt}ended wife.

P^{rs}ons excommunicated with Inhibition March 29: 1662. Willm Clarke & Elisabeth his p^{rt}ended wife, Willm Bursall & Elisabeth Hallifax his p^{rt}ended wife, Richard Samson & Anne Chambers his p^{rt}ended wife.

1663-4. Willm Clarke and Elisabeth his p^{rt}ended wife, Richard Sampson & Anne his p^{rt}ended wife, Willm Bursall, Elisabeth Hallifax, John Bursall's p^{rt}ended wife—for standing exco^{mm}icate with Inhibition.

1683. May 9. Thomas Union & Elizabeth his p^{rt}ended wife—for cohabiting together as man & wife, not being Lawfully married.

MANTON. 1662. Aug. 27 (Manton cum Cleatham). Thomas Wyer of Manton for not being Lawfully married with Isabel (Good) his pretended wife.

G. LYON TURNER.

To be continued

Silence—and Decline

1729, iv. 22.—Was in the evening at Dolobran where was one Rd. Thomas a friend lately arrived from Pennsylvania who gave a large account of the country, but a very different account of the young generation of friends there who are very much declining from the Truth in many Respects.

Diary of John Kelsall, of Wales, MS. in D.

This our annual meeting hath been large and the company of our beloved ancient friend Thomas Gawthrop [from England, see page 128] very acceptable and strengthening tho' his labour among us hath mostly been in the weighty, instructive example of solemn silence.

From an Epistle of Philadelphia Women's Y.M., 1775.

The Conversion of Joseph Phipps^{*}

JOSEPH PHIPPS in the time of his youth was very gay, and addicted to the dissipating pastimes of the age; his abilities were strong and lively, and delighting himself much in the Theatre (to which when in London he had free access), he wrote a play which got into the Duke of Richmond's hands, and which, after his mind had taken a serious turn, cost him some pains to rescue from the press, being offered one hundred pounds for the copyright.

He was by trade a shoemaker, but so little of an economist that sometimes from hunger he was driven to the necessity of eating his paste till he could finish a pair of shoes.

He was so far gone in speculative reasoning as to admit the belief that all things came by nature, but yet he sometimes had some serious reflections, and the thought would sometimes present to his mind, if there existed a Superior Being, what state was he in! While he resided in London, a young man of the name of Hall was his companion in work, and whose mind inclined to religion. He one day said to Joseph, "What religious profession do you think is the best?" Joseph replied, "If there is anything in religion, it is among the quakers." "Why," said William, "how came you to know anything of them?" He replied, "I was brought up amongst them." "Oh," said William, "I wish you would go with me to one of their Meetings." "Well, one day perhaps I may."

Some weeks after, Joseph appearing seriously thoughtful, William said to him, "Where will you go to-day?" "I was thinking," said he, "of going to the quakers' meeting." "I am glad of that," said William. They went to that call'd the Savoy Meeting, it happening to be the first day after the Yearly Meeting; they were there early, and on seeing Benjamin Kidd come in, William said, "Who is he? Do you know him?" "Yes," said

^{*} The following relation was given by J. P. himself to Thomas Wagstaffe. It is printed in *Friends' Monthly Magazine*, vol. i., 1830.

Joseph. "I have seen him in Yorkshire, he is a clever fellow." In the course of the meeting Benjamin Kidd preached particularly to the state of those two young men, who sat weeping under his testimony. He said, "I feel that what I speak is received, and I rejoice in it." They attended several of the succeeding meetings, and were both effectually reached. Jos. Phipps's vain associates becoming a burden to him, he found it safest to quit them and return to York, where he was received by his friends with kindness. After a time, the wonted levity of his disposition began to unbend for want of being properly on his guard, and he was favoured to feel his hurt. About that time Benjamin Kidd coming into those parts was again opened into his state. The next morning he pack'd up his things and returned to London, and entered into the service of Joseph Walker, a valuable man.

Joseph Phipps was born in the city of York in 1708,² a son of Joseph and Elizabeth Phipps of that city, both Friends. In 1753 he accompanied, not without some sense of apprehension, Ann Mercy Bell (c. 1706-1775), of York, on a remarkable open-air preaching tour of the city of London, an account of which was printed soon after. Seven years later, he married, at Norwich, Sarah Kendall, of that city, being described at the time as a coal merchant. The removal of himself and family to Norwich took place about 1766. He was a religious writer rather than speaker, some of his writings being of a controversial character. About 1770 he prepared and circulated an address, *To the Youth of Norwich Meeting*, which was reprinted eight times down to the year 1818, and he made one incursion, at least, into the realm of verse. In 1765 Phipps edited a new edition of George Fox's *Journal*—"The Third Edition corrected." His decease occurred at Norwich in 1787. A daughter, Sarah, married Ollive Sims, of Stockport, in 1788.

Several letters written by or to him are extant in D.—e.g. to Ann Gurney, 1777, from Ann Mercy Bell, 1744 and 1757, from Mary Brook, 1774.

² D.N.B. states that he was born at Norwich, but the Yorkshire Registers confirm the above statement.

Humphrey Bates to George Fox,
1660¹

lankester the 25th day of the 8th Month [1660]

my reviedere frend whome in my soul J loue what shall I saie vn to thee, truly I Can say, my Loue as a springe is Rissen in mee, and Runs fresh, and freely throw mee to thee deare Hart mani Trialls Haue I had both withine and withoute since in the outward I last saw thee, but in the Light, the truth ; the lord hath bine seene good to Israell : dere Hart, this day was a meting of frendes at my outward beeing, and the in Closed was sente me, and brought mee in a leter derected out of Radnor there, for me to send to thee with spede, my reviederd frend as thee findes freedom in the lord, the light, let me receue som lines from thee,

H: B:

my dere loue to frends of truth with thee.

[Addressed in same hand]

This with speede to bee
deliuered to: g: ff :

[Endorsed in George Fox's hand]

humfrey bates
whoe viseted gf
in lankester
presen who did
in the trouth 1660²

all
thes to be in glosed

[Enclosure]

By vertue of A warrant wch this morning I have recieued from the Right honourable sir Edward Nicholas Knight one of his magisteses principle seckettaryes, for the releasing & setting at liberty of George ffox late A prisoner

¹ From a copy in H.S.P. (*Early Quaker Elting Papers*, p. 33). For Bates (Bache), see *THE JOURNAL*, vii. viii.

² G. F. is wrong, Bates died in 1662.

in Lancaster goale, and from thence brought hither by habeous Corpe, & yeasterday Comited vnto your Cousttady I doe heareby Requier you accordingly, to Release and sett the said prisoner George fox at liberty for w^{ch} this shall be your warrante, and discharge, given vnd^r my hand the 25th day of October in the year of oure lord god 1660.

To Sir John lenthall Knight marshall of ye Kings bench or his deputy

THOMAS MALLETT.

[Endorsed]

Thomas Mallett's
order for the release
of George Fox from
Prison
Octob 25. 1660.³

Bergson on Literary Research

"THIS faculty [intuition] is in no way mysterious. Every one of us has had opportunities to exercise it in some degree. Any one, for example, who has been engaged in literary work, knows perfectly well that after long study has been given to the subject, when all documents have been collected and all sketches made, one thing more is necessary—an effort, often painful, to set oneself in the heart of the subject and get from it an impulse as profound as possible, when there is nothing more to be done than to follow it. This impulse, once received, sets the spirit on a path where it finds again all the information it had collected and a thousand other details. The impulse develops itself, analyses itself in expressions whose enumeration might be infinite; the further you go on the more is revealed, never can you say everything that is to be said: and yet if you turn back to apprehend the impulse you feel behind you, it is hidden from you. For it is nothing but a direction of movement, and although capable of infinite development, is simplicity itself. Metaphysical intuition seems to be of the same kind. Here the counterpart of the sketches and documents of literary production is the totality of the observations and experiences collected by the positive sciences.

BERGSON, *Introduction to Metaphysics*, p. 56, see Eucken and Bergson, *their Significance for Christian Thought*, by E. Herman, 1912, p. 160.

³ For this, see *Camb. Jnl.*

Martha Fisher to Margaret Fox,
1673¹

deare freind Margaret Fox to whom is my loue in
the lord I Reciued tewleeters from thee and I had answered
the last but I did not stay to haue betor nuse then yet
I haue to send thee but i need say but leettill beaus
friends douth take care to send thee word but thy deare
husband has binn had to and againe severall times by the
keeperes of the prison for the next day after thy sone
Lower went out of London it being the last day of the
tearme the Judges sent for thy husband to the same plase
he was befor and they gaue the sentance that he was to
goe downe to woster which cannot be Revocked but all
the fauor that can be showed to him is that he may gow
downe at his owne Leasuer and to be there at the sises
which is the 2 day of the 2 month at woster but they
sent for him in great hast from kinston to haue him goe
then deare margaret thy care concerning the mony J
think to Answer and gow and Reciuie it my deare love is
to thy chillderen and to thomas lower and all freinds
heare there loue is to thee and we are fellowfeellers of thy
sorow noe more but my

loue MARTHA FISHER.

the 7 day of the
i month 1673 London

[Addressed]

these

for Sarah Fell at

Swarthmoore Leauē

this with thomas Greene

shopkeeper in

Lancaster.

[Endorsed in George Fox's hand]

m fisher to

m ff of gff

1673 read

¹ From a copy of the original in H.S.P. (*Early Quaker Etting Papers*,
p. 46). For M. Fisher, see *Camb. Jnl.*

George Fox to William Penn, 1674¹

Worcester goale this 28th of ye 6th moth 1674
Deare w p :

To whom is my loue & to thy wiffe & ffreinds J heare trouble thee with another letter Inclosed from Mary lande by wch thou maist see y^t an order vpon worde is entred in there assembly bookes: touchinge ffreinds yea & nea Jnstead of an oath: & they only stay for an order for confirmation from y^e olde Baltamoore when thou goest to speake with him thou may take Sam: Groome² with thee: hee knows y^e condition of Mary lande. & J desire thee to speake with Tho: moore³ concerneinge y^t wch thee & J had in discourse touching y^e errors in y^e Judicment: & thou gave mee a hint though J did not lay much stresse in y^e words: howe y^t J. Story & J: wilkison were willing to referr there matter to G. W: & A: P⁴ for they to make an end of y^e strife they have raised amongst ffreinds: wee let them Judge in truth & righteousness or it will be a fearfull thinge else without respect of person or favor shall be glad of it & begun with y^e originall cause whether Jt was not my letter y^t J writt to preserue y^e vnity of truth & glory of God Jn y^e north when they first fledd & y^e noise thereof fled ouer y^e nation & there answer & therer shewinge it to be quarterly meetinge & soe lett them goe doune into y^e north & with those auncient ministers there with every thing in order ffirst matters is [? of] fact then matters of words lett Jt be examined togeather with all y^e partye to y^e differens y^t Joynes with them: & had they donne this before J came into y^e lande: when they were both doune in y^e north. & in y^e midst off them especially G: ff: [ff is uncertain, having had two letters written one on top of the other, but looks

¹ From a copy of the original in the handwriting of Thomas Lower (H.S.P.—Penn Forbes MSS., ii. 49). For other letters of the Worcester imprisonment, see Camb. *Jnl.*

² Samuel Groome, a London Friend, living at Limehouse, was well acquainted with affairs in Maryland. There are several letters in D. written from that Colony, which make mention of him.

³ For Thomas Moore, J.P., see Camb. *Jnl.*

⁴ That is, George Whitehead and Alexander Parker.

most like ff] they had donne well : soe J shoulde be glad if they woulde take it upon them : & Judge righteously. & lett euery thing haue Jts Just weight measure & proportion : & when they haue donn lett them draw vpp an account of there Judgement : & recorde it in there book of there condemnation & Justification : that Coppys of it may be sent to the whome they haue troubled. butt keepe this to thy selfe : & lett Jt not bee seene except a seruice of ye thinge goes on : but thou maist make vse of ye words : J shall write a few words to A.P : soe noe more butt my loue. J ansed T:l to writt this being neare & not able to ly in bedd but risse about one in ye morninge : soe noe more butt my loue to thee & ffreinds

G: ff:

[On same sheet of paper Tho. Lower wrote to W. P.]

Deare w : p :

J haue been with ye high sheriffe, & vndersheriffe to obtaine from them ye graunt of ye priuiledge of ye townde for my ffather to bee in & whome J founde very loueing & ready to comply with our desires : butt yt ye vnder-sheriffe feared : yt some of ye Justices woulde call him in question for it hereafter : seeinge such stockes of Quakers did resort to him : wch was tolerable while in prison : butt woulde not when abroade or in townde for says hee they haue sent one preacher to prison : & nowe they haue 100 come into there Country : wch vexes them to thinke : yt truth is like to Jncrease butt Jn discourse with him & others : J finde yt there Judgement is : yt a writt of error : & an arrest of the Judgement of sentence of premunire : would undoe & ouer throwe all this worke of theres wch if soe woulde much more torment & plague them : then if my ffather were freed from his premunire by ye kinges graunt : butt whether this be as secible as they speak it : J would desire thee to be well aduiced therein ; with some able Councell : before thou enter ye doeings any thing therein : for if there be not a certainty of our throwinge there worke yt way & soe bringinge my ffather out of : prison ouer ther heads Jt were not wisdom to enter into it else : but if : vpon aduice with Councell : & mature consideration : Jt may be accomplished best : yt way : they thou may proceed to effect

it: as thee shalt be aduiced. butt if not then for Tho:
moore & thee to pursue the kinges former promise to him:
to free him whensouer hee was premunired & thou maist
assist him, & accompany him: in y^e worke: if you both
Judge it fitt: my ffather is still weakely & sicke:
rather worse then better & wants aire very much to
refresh him: but cannot gett downe staires & upp: hee
is soe weake: we haue sent to one of y^e Justices today:
caled S^r ffancis Russell: to try whether wee can gett
him: & Coll Sands to Consent & Comply: with y^e sheriffes
grauntinge of him to bee att some ffreinds house in
townde: w^{ch} if they will doe then y^e sheriffe hath promised
to doe it: what will be y^e Jssue of y^e endeauer wee leaue
to y^e Lorde: whoe turnes y^e hearts of men as best pleases
him: soe deseringe an account from thee of what thou
does: or Can doe: in this affaire by y^e first opportunity:
with y^e remembrance of my mothers mine & my sisters
deare loue vnto thee: & ffreinds J rest

Thy dearely & truely loueing
ffreinde THOMAS LOWER

If Tho Moore be not Jn townde my ffather woulde
desire thee to ride ouer to Tho Moores: & Jnforme him
about y^e errors: & what aduice thou receiues from
Councell vpon it: Coun: Stroude was of Councell for vs:
vpon his last removall Jt might not be amisse to aduise
with him againe: Tho: Rudyarde^s can Jnforme thee w^{ch}
of y^e Stroudes it was:

[Addressed:] ffor William Penn these
leaue this with: [Philip Ford]
att y^e signe of y^e hood & scarffe
in bowe lane neer cheape
syde these.

London

Men are too often the worse for their Wit, for their Learning, aye for
their Religion too, if Charity does not humble and sanctify them.

WILLIAM PENN, *Address to Protestants*, Preface.

George Fox to William Penn, 1675¹

Deare William

J Received thy Letter; & my loue to thee & thy wife & y^e rest of friends, G:W & A:P: & all the rest, y^t Inquires after thee Now as Concerneing the things thou writes to me, about y^e 2: Johns² and such as has great faith Concerneing them; Then why would not they seeke them, this 3: or 4: years, & come downe & Joined with y^e other friends, & haue had Meettings with them, which it is like they haue known, how things was; & not haue judged afarr off.—And as touchinge the Jury Men, J doe not vnderstande, y^t they euer giue Judgement, or pronounce sentence, but onely try y^e matter of fact; But Dr William J shall not striue with thee about matters of law, or Law points, but they made noe Exceptions against their Jury-men or Judges, nor y^t they finde any fault with them, or the matters evidenced, onely one Article, as J heare from London, Jn^o Story protests against; And all they y^t does thinke, y^e John's are wronged, & all y^e others are wronge in their Judgmt, & proceedings ag^t them, in their Meettings, & yett has putt them upon those Meettings; they themselues has beene y^e orderers, & setters on of these Meettings, some of them: Therefore it had beene well for them, to haue come downe, & done right at first, if they thinke these haue done wronge, & not complaine against y^t which many Antient friends has done; For they haue not Concerned mee in the thinge:—And as touchinge any application to them at London, J doe not see any such thinge is done, but onely Lett them see what was done, because their advice was followed, in y^e former Meettings as they ordered; and upon their Complainte upon their Judgmt, they did see farr Condescend to them, that if they thought, the John's were wronged, they might come downe, & haue a Meetinge, with y^e same persons, at the same place, and haue a Reharseinge of y^e matters againe; Not that they wanted Councell or Judgmt or their Advice in y^e things;

¹ From a copy of a contemporary copy (H.S.P.—Penn Forbes MSS. ii. 53).

² That is, John Wilkinson and John Story.

but had sound Judgem^t in themselves, J vnderstand though many of them, J did not see, y^e came aboue 40: Miles & waited upon them y^e best part of A weeke: And as for offerringe them another Meetinge, J never hearde they desire any such thing, or make any such complainte; Therefore lett them y^t dos complaine aboue, Come down, & not lie frettinge, & troubleinge themselves there; And for me to proffer A Meetinge, that has not beene Concerned, & time, & place for others, Except J was there my selfe; and to gather upp them y^t was there then off 100: miles Comparse; It would not bee soe proper for me, as them that did first Concerne themselves: and to doe such a thinge without their desireinge of it, is to bringe a Question upon y^e proceedings of them y^t gaue Judgement, who are farr dispersed abroad since, Jn^o Burnyett for Wales, Thomas Langhorne³ T Robertson & Jn^o Graues for London: And J: Burnyett & Rob: Lodge were lately amongst there Meetinges, & went through them; But the two Johns would not come neare them, to see them, nor to complaine of any wronge done them; But they haue had their separte Meetinges from ffriends, before the Judgem^t was given Ag^t them; and haue drawne upp a paper, subscribed by about 84: names at it, some of w^{ch} such as were Married by Priests, & such as haue not come amongst ffriends, for seuerall years past, & some boyes; and such are the party they are gatheringe: Neith^r doe J know, what y^e Complaints are y^t y^e 2: Jn^{os} write to G: W: or A: P: about; —Jn^o Burnyett & Rob: Lodge were speakinge of writeinge upp to ffriends at London, to G: W: & J: Batt, & W: G:⁴ thou mayst enquire of them, for their Letter;—And to make A Nationall businesse of it, they haue not beene such publicke persons, in y^e Nation; But where y^e facts has been Comitted is y^e fittest place, to heare it, or neare it;—And all such, as are disatisfied, Whether in Citties, Townes, & Country Jts most proper for them, who are desirous to heare it againe; & they y^t ordered y^e Meetinge first; if they be not satisfied with y^e Judgem^t & proceedings off friends, of the Quarterly Meetinge, if they cann get them out, & if all the others will agree to it to admitt of such A Meetinge, before they judge They Judge their

³ For Thomas Langhorne, see *F.P.T.*, and for others see *Camb. Jnl.*

⁴ That is, William Gibson.

former stubbornesse, Lett them doe as they see fitt, if they thinke others has not Judged Equally, they may come & mende y^e matter if they cann; But J doe not heare, y^t any of those dissatisfied ones, doe mention any thinge that y^e two Johns has done amisse, but onely complains of such as gaue Judgm^t:—But truly William, the Lords power Reigns ouer all these things, & his Euerlasting seed:—& J doe not understande that they might haue brought their 84: to y^e Meetinge if they woulde, y^t hath subscribed to them; But these subscriptions was not in y^e begininge, who brought people to haue their names written in the Lambs booke of life;—Now if any of them come to me to complaine, they was greiued in any of these things, then J knew what to say And such as does complaine without heareinge or seeinge, as eye and eare wittnesses, yett its like has heard; How they haue vindicated, fflyeing in times of Persecution, and affirmed, that y^e paym^t of Tythes is not Antichristian, & womens Meetings are Rebuted Monsters, And Recording Condemnations giveinge y^e Deuill Advantage; and singeing in Meetings whilst others are prayinge or speakeinge, Confusion, & delusion; & calls Monthly & Quarterly Meetings Courts & sessions:—And now these things are Judged, they call this hard measure: But lett all such as will stand by these things, Lett them subscribe their names in this List, & Joine with y^e rest of them, and make a short worke, & appear what they are, ffor these are the things J understand Friends has judged them for, and many other such like things, though J was not there to hear it: And soe with my Loue to all, in y^e power of God, that is ouer all these disquieted spiritts

G: F:

Swarthmor the 30th of y^e 7th moth

1675

[Addressed] ffor William Penn these
 Leave this with phillippe
 fforde at y^e signe off
 y^e hooode & scarfe in
 bow lane neere
 cheapsyde

London

these

John Matern, Schoolmaster

THE insertion on page 114 of a reference to the Matern family of Silesia has aroused interest in John Matern, early Quaker Schoolmaster under Christopher Taylor, of Waltham Abbey, and later of Edmonton.

John Matern (c. 1640-1680) was a German by birth and "a man of learning, having been educated in the colleges of his country and designed for the office of a priest" (*Annual Monitor*, 1844, p. 113; *The Friend* (Phila.), 1845, p. 228). But the views on religion preached on the Continent of Europe by English Quakers reached his home-land, and found an answer in the hearts of himself and his family, causing his father-in-law, Christopher Proham, who was "a priest" (*Piety Promoted*, s. v. John Matern), and his family to desire closer association with English Friends—a desire which, after correspondence with, and encouragement by some of the latter, resulted in a decision to quit their native land and settle in England. This immigration took place in 1674, and there can be little doubt that the following entry in *The Journal of George Fox* (Camb. ed. ii. 324) refers to this event:—

1672. About 1672 there was a priest convinct; in Polland who came into England; with his wife & his daughter & her husband; & y^e rest of his children; & his son in law is a scoollmaster.

Matern soon found his place "amongst tender Children, to instruct them in Languages, and other necessary Sciences, appertaining to this outward Life" (*The Testimony of . . . John Matern*, 1680, p. 6), entering as assistant the school conducted by Christopher Taylor, first at Waltham Abbey in Essex and later at Edmonton in Middlesex.

In 1679, C. Taylor and J. Matern wrote *A Compendium or Abridgment of Three Languages the Latin, Greek, and Hebrew*. At the close of his Preface, Matern writes, "The most mercifull God grant that through his Grace and blessing, this natural knowledge of Tongues may tend

to his glory, and the profit and very great increase of many Christian Schools."

In this School, when situate at Waltham Abbey, there occurred a remarkable visitation of Divine favour, described in the following words :—

Upon the 4th day of the Moneth called June 1679, at a Meeting in the Town called Waltham-Abby in Essex of the People call'd Quakers, where was present about Forty or Fifty Young Boyes and Maidens ; God's heavenly Power brake forth in some Maids and Young Girls, it begun with Three or Four at first, broke them into Tears and Melting of Heart, continued so a small time, then it reached two or three of the Younger Boys, which melted them into Tears ; and in a very small time reached all the Boyes and Young Girls, many of them being but about Eight or Nine and Ten Years old . . . and at last it reached unto the Elder People, so that all in the Meeting was broken by the Power into Tears and Melting, which did continue for about one Hour, until the Meeting ended. . . . (*A Testimony to the Lord's Power . . . Amongst Children*, 1679, p. 7).

Of this event Matern writes :—

I my self was so overpowered and overcome with this Heavenly Life, Virtue and Power of God, that I did shake and tremble before him " (*ibid.* p. 17).

Shortly after this, the School was transferred to Edmonton, but John Matern's connection with it was soon to be closed by his early death. A week before this took place, he wrote a testimony and prayer, which he caused to be read amongst the scholars. About four hours before the end, "the Family Meeting" was held around the fever-stricken teacher, and "there Lovingly together we enjoyed one another in the Lord . . . so that he was exercised in Singing Praises to the Lord, and magnifying his great Power" (Matern Testimony, p. 12). He was seized with fever on the 24th of 6 mo., 1680, and expired on the 1st of 7 mo., at seven o'clock in the evening.

Testimonies to Matern's faithful services were written by his master and mistress, Christopher and Frances Taylor, by his fellow-teacher, Alexander Paterson, and by several of his youthful *protégés*. One child, John Woolley, aged ten, thus expresses himself :—

I can say, with many more of my School-fellows that we never desired a better Tutor then he was. When I heard he lay upon his sick bed, many times I have cried to the Lord, in my heart to raise him up

again ; but it hath been the will of the Lord to take him away, and now he is at peace to all eternity (Matern Testimony, p. 28).

In the same printed volume are similar quaint, old world utterances on the same subject by William and Edward Penington (aged 15 and 13), sons of Isaac and Mary Penington (see *Experiences of Mary Penington*, 1911, p. 53), Margaret Rous (aged 12), granddaughter of Margaret (Fell) Fox, and others. Of these youthful writers, Teacher Alexander Paterson says :—

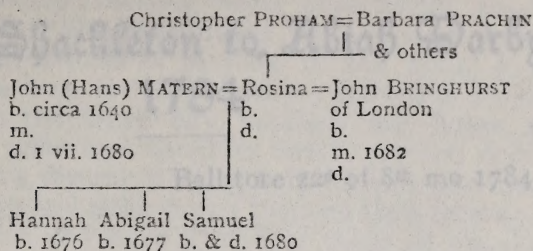
It cannot be in any probable manner supposed, that they could frame such things by their own acquired Abilities, but the reader must confess that it is the Lords work (Pref. to Matern Test.).

Of the family of John Matern little further is known. His wife, Rosina Matern, writes a Testimony, but gives no biographical details (such as the historian of Quakerism so frequently desires and so seldom obtains). The Friends' London Registers inform us that Abigail, daughter of John and Rosina (Rosannah) Matern, was born at Waltham in 1677, and Samuel, son of the same, at Edmonton in 1680, the latter living only three weeks. After two years of widowhood at Edmonton, Rosina Matern married John Bringhurst, the Quaker bookseller and stationer, of London, and emigrated with him to Pa.¹

With respect to the notice of Hans Matern (page 114), we may hazard the suggestion that Hans and John are the same. (1) The Christian name *Hans* may have been anglicised to *John* on its bearer's settlement in England. (2) *Silesia* and *Poland* are contiguous. (3) The births follow one another—Hannah 1676, Abigail 1677, Samuel 1680. (4) The wife in each case is *Rosina*. (5) The name of the mother-in-law is *Prachin*, and of the father-in-law *Proham*, of which one may be a misreading of the other. The London Registers, however, give the parents of Hannah as Hans and Rosyna Matern, of *Holloway Court, Shoreditch*, at her birth in 1676, which does not appear as the *home* of John and Rosina.

If this identification be correct, the following will represent the family, but it must be accepted with reserve.

¹ Rosina Bringhurst was witness to a Phila. will in 1701 (*Pa. Gene. Soc.* iii. 246).



The above suggestion receives some confirmation from the discovery, made since the foregoing was written, of a reference in the minutes of the Two Weeks Meeting held 5 xii. 1693/4, as follows:—

A Certificate signed in behalfe and concerning the Clearness of Barbara Prachin Relict of Hillarius Prachin & Marjana Vanbuyart and Abigail Materon Daughter of John Matteron School Master Deceased, Directed to the friends of Phillidelphia where they intend to Transport themselves.

The Philadelphia minute recording receipt of the certificate makes it clear that Barbara Prachin was the grandmother of Abigail Matern (see Myers, *Quaker Arrivals in Philadelphia, 1682-1750*, p. 17).

9 mo. 1680. Backsliders living and dead, poor and rich to be taken an exact acct of, and Recorded, and what hath befallen them . . .

3 mo. 1705. Its desired that for the time to come noe Bookes be exposed to Sale for friends use or spread abroad vntill first pervsed & approved by sensible friends.

9 mo. 1705. Noefriend is to binde or oblige his Apprentice not to sett up his trade in the same Towne or place where his Master dwells it being contrary to the liberty and freedom of Truth as well as a covetuous practice which this Meeting unanimously and Zealously gave their Testimony and Judgment against as a thing not agreeable to Truth.

9 mo. 1706. Monthly and province Meetings in all their Accounts to give a true state of matters in relation to the affairs of Truth &c and not by a fair gloss to make things appear better then they really are which its feared is sometimes done by only telling y^e best and being silent to the worst part of things. . . .

Minutes of the NATIONAL HALF-YEARS MEETING held in Dublin.

Richard Shackleton to Abiah Darby,
1784¹

Ballitore 22^d of 8th mo 1784.

Abiah Darby,
Dear friend,

I look upon it as a duty incumbent on those who have left an hospitable house & gone a long journey to let the Master or Mistress know what is become of them. Suky I believe would tell you of our getting well to Shrewsbury. We lodged there at Friend Young's,² and his daughters *would* make us breake our fast with them, & *would* see us in the coach next morning. 'Twas too much—but being females, they over-ruled. We set off from thence I believe between 3 & 4 o'clock, but through a delay in waiting for another coach on the road, did not reach Conway till about One o'clock the succeeding morning. It would have been dismal travelling in the night, a rough and hilly road, had not Something (I humbly hope) of Good, tendered the spirit & prepared an offering. Indeed I know nothing which so composes, exhilarates comforts & strengthens the mind as a little of that which is divine. We were indulged with a reasonable share of bed at Conway, and with time to view some of the Antiquities of the place before we left it,—we ascended old Penman-maur with pretty good spirits, & Molly³ was highly entertained with the stupendous objects which presented themselves on each side. We reached Holyhead in good time in the evening, & the next evening (12th inst) we embarked in the packet boat with a pretty brisk gale of wind. The captain (Shaw) being an acquaintance of mine through special favour, we got beds, though several of the passengers wanted—We had a crowded & a very

¹ From the original in the possession of John T. Dickinson, of Bloxham, Banbury. Other letters, the same to the same, are printed in *Memoirs of R. and E. Shackleton*.

² John Young (c. 1721-1795) was the father of Rebecca Young, *aft.* Byrd, the travelling companion of Deborah Darby.

³ Mary, *aft.* Leadbeater (1758-1826), daughter of R. S.'s second marriage.

Richard Dabney to William Dabney,

1784

Ballitore 23d of 8th mo 1784

My dear Dabney,
Dear friend,

I look upon it as a duty incumbent on those who have left an hospitable house & gone a long journey to let the Master or Mistress know what is become of them. Saky I believe would tell you of our getting well to Shrewsbury. We lodged there at Friend Young's, and his daughters would make us break one fast with them. & would see us in the coach next morning. 'Twas too much—but being females, they over-ruled. We set off from thence I believe between 3 & 4 o'clock, but through a delay in waiting for another coach on the road, did not reach Conway till about One o'clock the succeeding morning. It would have been dismal travelling in the night, a rough and hilly road, had not something (I humbly hope) of Good, tendered the spirit & prepared an offering. Indeed I know nothing which so composes, exhilarates comforts & strengthens the mind as a little of that which is divine. We were indulged with a reasonable share of bed at Conway, and with time to view some of the Antiquities of the place before we left it,—we ascended old Penman-mau with pretty good spirits, & Molly was highly entertained with the stupendous objects which presented themselves on each side. We reached Holyhead in good time in the evening, & the next evening (12th inst) we embarked in the packet boat with a pretty brisk gale of wind. The captain (Shaw) being an acquaintance of mine through special favour, we got beds, though several of the passengers wanted.—We had a crowded & a very

From the original in the possession of John T. Dickson, of Bloomsbury, London. Other letters the same to the same, are printed in Memoirs of R. and E. Dabney.
John Young (c. 1751-1792) was the father of Rebecca Young, the Dabney's travelling companion of Deborah Dabney.
Mary, of Lamberton (1758-1810), daughter of H. E. Dabney.

sick ship—my females were exceedingly so—I was pretty well. We were about 15 hours on board the vessel, then several of us took to the boat, & landed a few miles from Dublin, where we arrived in the evening of 13th, & the next day reached my home safe & well. My wife⁴ and daughter Sarah, my son & his wife⁵ were all at a distant Meeting held for this province. On 16th I rode a few miles & met them on their return. They were all well, & I have Abundant cause of thankfulness to the Author of all our mercies for his gracious preservation & protection extended in many instances to me & mine.—At Moat, where my wife, &c., attended our province-Meeting were our friends Hannah Bevington,⁶ Sarah Stephenson,⁷ Mary Ridgway,⁸ Jane Watson,⁸ Edward Hatton⁹ & Joseph Garratt.¹⁰ I understand that Ministring friends had good service, & that it was a favoured season. John Pemberton¹¹ & Thomas Cash¹² have turned to the Gentiles—they have been very closely employ'd in visiting many places where no Friends are settled—I believe their labour is generally well received. I do not hear of any Strangers being at present in this nation in the work of the ministry, except those above-mentioned. Mary Ridgway was here two nights lately on a visit to her sister Anstis Sparkes, who is our guest:

⁴ Formerly Elizabeth Carleton (1726-1804). Her grandfather was Thomas Carleton, of Cumberland and Co. Wicklow (1636-1684), and her maternal grandfather was George Rooke (1652-1742), also from Cumberland, but finally of Dublin (*Memoirs of R. and E. Shackleton*, 1849).

⁵ Abraham (1752-1818) and Lydia, *née* Mellor, of Manchester, of the family of Fell of Swarthmoor Hall.

⁶ Hannah Bevington (1727-1791), of Worcester, was the daughter of Joseph and Ann Freeth, of Coventry; she married Timothy Bevington in 1750.

⁷ Sarah Stephenson (1738-1802) was the elder daughter of Daniel and Sarah (Storrs) Stephenson, of Whitehaven. In 1767, she removed with her mother to Melksham in Wiltshire, near Sutton Benger, the residence of her uncle, John Fry. An account of this visit to Ireland with H. Bevington is given in her *Life*.

⁸ For Mary Ridgway and Jane Watson, see p. 132.

^{9, 10} Not identified.

¹¹ John Pemberton (1727-1795) was the youngest son of Israel and Rachel Pemberton, of Philadelphia. Of their ten children, only three survived them—Israel, James, and John—and each of them became prominent in his special line. John travelled far and wide as a Minister. He died at Pymont, in Germany, while on a religious visit to the land.

¹² Thomas Cash (1738-1809) lived at Morley in Cheshire.

Mary was finely—she reported Jane not to be in a very good state of health—Notwithstanding the rumours of commotion in this land, we seem to enjoy present tranquillity, through the favour of a merciful Providence—I wish we may all rightly improve this present tranquillity; for though no publick disturbance should be permitted in our time (which is uncertain :) yet a day of close trial we know awaits each of us individually a day in which if the best will have nothing to spare, astonishment will surely overtake the careless the lukewarm & the unprepared.

I request thou wilt present my kind greetings to all thy family, to cousin Sam & his Deborah and thy daughter Sally, to thy sister Thompson, Cousin John Barnard & wife, & Suky—to thy Son Rathbone & his wife, Anne Summerland & D. Rose.¹³ My wife, Anstis Sparkes & daughter Molly heartily join in this salutation to thee & them. Please also to present the same to my friend Rich^d Reynolds & his family. Mary Ridgway desired her dear love to be remembered to you.

With a grateful sense & acknowledgment of all your kindness & civilities, & with much esteem & respect, I remain,

thy affectionate friend,

RICH^d SHACKLETON

P.S. While I was loitering at Holyhead I amused myself writing the annexed lines—
My time might indeed have been better employed; but I thought it pity that so good a sentiment should have been badly handled
If they please thee, I shall not deem my leisure hour quite lost.

On travelling to COALBROOK-DALE in the night-time.

To Coalbrook-dale, alone; by night,
I journey'd pensive, slow,
And tired from Lincoln-hill's proud height
I view'd the vale below.

¹³ For most of the Friends here mentioned see Extracts from the Diary of Abiah Darby, pp. 79-92.

Dreadful the view—in dusky spires
 The smoky columns rise,
 And fiend-like forms stir up the fires
 Which redden all the skies.

Like Phlegethon a river pours
 Beneath an iron-bridge it's flood ;
 A lake like Styx tremendous roars,
 Black, baleful, & defil'd with mud.

Dire sounds I heard—I saw with dread
 The fiery surges swell,
 Aghast I stopp'd my course & said,
 "Oh, sure this place is Hell."

At length recover'd from my fears
 I sought the stately dome
 Where Courtesy with kindness cheers
 And strangers find a home.

Receiv'd, refresh'd & edify'd
 With social, Christian grace
 Beneath Abiah's roof—I cry'd,
 "Sure Heaven is in this place."

[Addressed]

Abiah Darby
 Coalbrook-dale
 England.

[Endorsed in another hand]

Richard Shackleton 4^{mo} 1784.

[in another hand]

J[ames] P[hillips] intends printing a neat small
 Edition of AD's Catechism—if she has any remarks
 to make.

1717. Sarah, daughter of John Cox, a Quaker of Chipping Wycombe,
 baptised Dec 9.

Transcript of Register of Wooburn, co. Bucks.

Record of Friends travelling in Ireland, 1656-1765

The following is printed from the original manuscript preserved among Friends' records in Cork. This manuscript was presented to Cork M.M. in 1900, by Elizabeth Lecky, now of London, formerly of Cork.

The importance of this *Record* will be readily appreciated seeing it contains biographical details of many Friends of the second period of Quakerism. Time and space forbid the insertion of notes with further biographical particulars, but reference in regard of some of the Friends named may be found in this and previous volumes of *THE JOURNAL*, and also in the notes to the Cambridge edition of *The Journal of George Fox*.

There is a written copy of the original *Record* in D. For another list—"Friends of the Ministry who visited Ireland"—see Rutty's *History*, 1751.

A Book Containing a Catalogue of y^e names [of]¹ Friends in the Ministry who from time to time [vi-]sited y^e Meetings of ffr^{ds} in Ireland but more partic[u-]larly Corke Bandon & the parts westward of Band[on] since the year 1656 as by a paper written by W^m Morris y^e principal ffr^d of y^e west parts d[oth] appear; who gives an acct (Viz^t) The follow[ing] Ministers came as far as y^e West in y^e [service] of Truth; from whence may be Concluded y^t Meetings were first settled at Corke & Bando[n] places were in the way to the West, it is Certa[in] that Corke & Bandon were visited also. And it [may] be supposed when W^m Morris began to write down [y^e] names of ffr^{ds} y^t visited the West he did not begin from y^e first y^t visited y^t part of y^e Country but [he] some time after made a Calculation to y^e year 16[?] according to his Memory not regularly not Ce[r]tain that he remembered all y^e ffr^{ds} y^t so Visited y^e wes[t in] y^t

¹ Words in brackets have been supplied. The edge of the paper has worn away.

year. The Acct^t he gives is Immediately ne[xt] after mention is made of Frañ Howgill & Edw. [Burr]ough, y^e first Ministers of Truth in those part[s] Viz^t Frañ Howgill & Edw^d Burrough [c]ame to Corke in y^e year 1655 their service being [so]me times together & sometimes asunder, Frañ went to Bandon & a Convince-ment being there about y^e same time as at Corke Meetings were settled in each place & y^e s^d Frañ went also to Kinsale & found [s]ome also who Embraced y^e Truth there & a Meeting [after] sometime was settled there & in y^e same year [Eli]z Fletcher & Eliz Smith had been at Corke & Ban[do]n & were very serviceable more Especially y^e former [wh]ose abode in y^e Service of y^e Ministry had been [lo]ng in Munster, Frañ & Edw^d were taken up [by] an ord^r from Dublin & from thence Banished [the] Land in abt 6 months after they Arriv'd In the next year 1656 Will^m Morris a Cap^t in y^e Army a wise & Devout man rec^d y^e Truth & owned y^e Principles of y^e People called Quakers & being Faithful & Zealous therein he obtained to have a Meeting settled at his house who Dwelt then at Killfinnan near Ross, but not long after (abt some 4 or 5 y^{rs}) he remov'd t[o a] place called Banduff wh^{ch} afterwards bore y^e nam[e of] Castle or Salem & at these places he gives [a]n acct of y^e following fr^{ds} in y^e Ministry who came to visit the Convinced People of them parts as first

	Eliz. Fletcher		Marg ^t Sutton
	Tho ^s Loe		William Gibson
	Rob ^t Malins	1669	Jn ^o Haydock & ab ^t
	Edw. Burrough	1 st mo.	12 m ^o went for
	a second time		England again
	John Moon &	1669	George Fox
	Joseph Coale		John Stubbs
	Marcus Lynch		James Lancaster &
	Tho ^s Bracey		Thomas Briggs
	Simon Harrison		Solomon Eccles
	Jas Adamson		James Fletcher
1659	Rob ^t Lodge		W ^m Penn
D ^o	John Burnyeat		John Wilkinson &
	Christoph ^r Bacon		John Tiffin
	Kath Evans &		John Banks &
	Sarah Cheevers		Rich ^d Johnson

	Benjamin Brown		order as their com-
	Alice— & Mary —		ing into y ^e Country
	from Virginia ²		was from w ^{ch} place
	Hester Biddle &		he drew a line &
	John Wilkinson		begins again as
	John Bispham,		followeth.
	Kath ⁿ Cooper &		
	Hester Lund	1676	Thom ^s Larrymore &
	Sam ^l Thornton		Edw ^d Searson
[16]64	John Burnyeat		Alice Leak
	a second time		John Simcock &
	James Park		Roger Longworth
[16]69	John Burnyeat		Thomas Dockery &
	a third time		Rich ^d Johnson
	John Tysoe &		Thomas Briggs
	Tho. Atkinson		Samuel Burges &
[166]9	Rob ^t Lodge		Oliver Sansom
	a second time		John Haydock 3 ^d
	Rich ^d Watson		time
	John Haydock	1677	Sam ^l Waldenfield
	a second time		John Rallett
[16]73	John Burnyeat		John Tiffin &
	a fourth time		Mary Worrell
D ^o	Rob ^t Lodge 3 ^d time	3 ^d of 7 ^{mo}	W ^m Bingley
	Patrick Livingstone		Rob ^t Lodge 4 th time
	John Abraham		Ja ^s Holliday &
	W ^m Edmondson		John Watson (this
	Fran ^s Rogers	7 ^{mo} 6	latter was Watson
	Thomas Dockery		of Cumberland)
	John Taylor &	11 ^{mo} 6	Kath ⁿ Norton
	James Knowles	1678	Two Women Friends
	Humphry Beeland		out of Lanca-
	Edw ^d Edwards		shire near Wiggan
	George Harrison	8 ^{mo} 5	Rich ^d Kitchin &
			Leonard Kearly
	The foregoing is	9 7	Nathaniel Smith
	Judged to be cal-		John Watson
	culated from Mem-		(above) & y ^e
	ory in after time		school Master of
	because it appears		Corke whose name
	they are not in		was Rich ^d Gowith

² Perhaps Alice Ambrose and Mary Tomkins. See p. 121.

1680 Roger Longworth &
Rob^t Robertson

out in y^e year
1688.

1680 accompany'd with
James Atkinson
of Ardee y^e fore-
going fr^{ds} had a
service for Truth
at his house in
particular (i.e.)
W^m Morris's

1681 Fran^s Rogers
George Harrison
Jn^o Watson (afore
mention'd)
W^m Stockdale
W^m Edmondson
[16]82 Will^m Bingley
Geo. Harrison
John Burnyeat
Benjaⁿ Bangs
thus ends the acct
of W^m Morris &
his son

11^{mo} W^m Stockdale &

1678 Alexand^r Seaton

1680 Roger Haydock &
4^{mo} 8th Robt Hatton.

These four last
mentioned with W^m
Bingley before
had Meetings at y^e
Ho[use] of John
Allen's a late
Major in y^e Army
whose dwelling
was 5 miles nearer
Bandon than
Castle Salem.

The following acct
Tho^s Wight hath
collected from
papers of the
[Ri]se & Progress
of Truth

1682 Viz^t, John Banks
John Tiffin
Peter Fearon
John Burnyeat
Mary Worrell

Eleanor Starkey
Thomas Wilson

1683 Thomas Dockery
John Burnyeat
John Hayton
George Rooke

1685 John Burnyeat (his
coming out of
England after his
settling in Ire-
land)

Thom^s Wilkinson
Roger Longworth
1686 Peter Fearon
William Carter

After Will^m Morris
Decease w^{ch} was
o[n the] 11th day
of 1^{mo} 1680 his
son Fortunatus
g[ave] an account
of these following
to have Meetings
at Castle Salem
w^{ch} are far short
of y^e number y^t
visited that place
after his Fathers
Decease & before
y^e War broke

	George Knipe		Thomas Musgrave
	Joan Vokins		Edw ^d Bartwissell
	Tho ^s Markham	1688	James Dickenson
	Rob ^t Collier		Benjamin Coole
1687	Oliver Sansom		William Fell
	John Baird		Andrew Taylor
	Benja Brown 2 ^d time		

The Wars in Ireland beginning in this last year & the Intercourse of Shipping Stopt f[r^{ids}] could not come out of England to Visit the Na[tion] till after the year 1691.

The Names of such Friends of the Ministry as came in the service of Truth to Visit y^e Meetings of Corke Bandon & Skibbereen since y^e year 1691 after the War Ended.

1692.

1^{mo} 4. Rob^t Barrow a Mason of Kendall. Randal Bulman, Husbandman of Cumberland. George Rooke Carpenter of Cumberland.

5^{mo} 18. Anthony Sharp, Clothier, from Dublin.

7. 30. Abraham Fuller, Linen Weaver, Leinster pro[v].

8. 6. John Ellis, Taylor from y^e County Wexford.

11. John Watson Husbandman from County Carlow.

1693.

1^{mo} 28. James ffetch Glover County of Wicklow.

2^{mo} 15. Rob^t Barrow a 2^d time & wth him Alexand^r Seaton.

3^{mo} 21. George Rook from Dub. he settling there afr^r y^e war.

28. Thomas Rudd a Miller from Yorkshire.

[]^{mo} 17. Benjamin Brown, Shoe Maker, & Rob^t Wardell, pump maker, from Yorkshire.

[] James Knowles Saddle tree maker from Co. Wicklow.

7^{mo} 14. Tho^s Trafford Glover, & Nich^s Lock, Sadler, Prov. of Leinster.

16 & 18. Jonathan Tyler Comber, & John Saunders weaver, from Wiltshire.

8^{mo} 12. Jane Annsloe unmarried, from Yorkshire.

21. Aaron Atkinson from ab^t Cumberland.

10^{mo} 6. John Hall wth a Message to Ireland from ab^t Durham.

7th. Paul Moon, Currier, Bristol & Rob^t Robertson Shoemaker from Ulster Pro.

11^{mo} 17. Tho^s Wilson Carpenter & Will^m Greenup Husbandman from Cumberland.

12^{mo} 23. The same Tho^s Wilson with John Watson of the County of Catherlow.

1694.

6th 2^{mo}. Will^m Edmondson Husbandman, Leonard Kerley Clothier, Leinster Pro.

5^{mo} 7th.—John Banks Glover, James Lancaster Mariner, Cumberland.

6^{mo} 5th. James Dickenson Glover, Cumberland. A Meeting being now settled at Skippereen where a few fr^{ds} Settled after the War said James visited Bandon & the Western parts and returned to the Pro. Meeting to be then at Limerick.

7^{mo} 13th. Nicholas Lock. Landed from Wales after being in England in Truths Service.

7^{mo} 27. Tho^s Musgrave Clothier from Yorkshire to our Prov. Meeting & so to Leinster Pro. Meeting.

8^{mo} 27. Tho^s Musgrave, came again & y^e 31st went wth Friends to y^e half Y^{rs} Meeting, Dublin.

9^{mo} 16. The s^d Thomas returnd & was at our Pro. Meeting in Corke where he Embarkd 10^{mo} 18th for Barbadoes.

10^{mo} 15th. Tho^s Trafford & John Watson to Bandon & Skippereen & back to y^e Province Meeting.

[1] 1 19th. Tho^s Wilson, Nich^s Lock & John Steevens.

23. Anne Wilson a young woman, to Bandon, Skippereen & Prov. Meeting.

12^{mo} 18. Will^m Ellis Linen weaver from Yorkshire to Bandon & the West.

[12] 16. Gershon Boat Husbandman, Joshua Northall y^e same, Pro. Leinster.

1695.

2^{mo} 12. George Rook, to Bandon & the West & then back to the Province Meeting.

19th. David Palmer Blacksmith, Cumberland, Timothy Townsend, Herefordshire. To the Province Meeting.

5^{mo} 8th. Jasper Tregos of this Town of Corke having Visited fr^{ds} of Scotland now return'd home.

20th. George Knipe Blacksmith of Lancaster, to y^e Pro. Meeting Bandon & y^e West.

6^{mo} 19th. John Watson he went to a Monthly Meeting at Castle Salem. George Rook only to y^e Province Meeting. George Knipe Chas Howell to Pro. Meeting & so to Bandon & y^e West.

9^{mo} 22^d. John Boulton, Cooper, John Cooksey, Shoemaker, from Glocestershire to y^e Pro. Meeting, Bandon & y^e West.

10^{mo} 7. Joseph Glaister, Joseph Glaister, Kinsmen, to Bandon & y^e West.

11^{mo} 2^d. John Watson to Corke Pro. Meeting.

4th. John Thompson Butcher of Westmorland. George Knipe again with him to y^e same Pro. Meeting.

John Thompson went to Bandon & y^e West.

11^{mo} 25. Henry Payton Sarah Clark, Bro. & Sister from Worcestershire to Bandon & Skippereen.

Will^m Edmondson, Joshua Northall, To y^e Pro. Meeting of Corke.

1696.

1^{mo} 28. Thos Trafford, George Rook, Joshua Bunion, y^e later an Ipswich man (a Comber) who went to Bandon & the West, he died at Bally-hagan in y^e North of Ireland.

2^{mo} 25. John Watson.

4^{mo} 3^d. James Ivanson.

6. James Fletcher, Rachel Rutter, of Cheshire. Mary Barlow of Dublin.

4^{mo} 22. John Iveson, Mary Pearson, from Cumberland came from y^e Pro. M^s at Limerick & went to Bandon & y^e West.

6^{mo} 6. Leonard Kerley went to Bandon & the West.

7th. John Watson & Anthony Sharp, went no farther than Corke.

19. Mary Pitts from Herefordshire was accompanied wth Margt Bowen & wth them came Sarah Stephens

of ye County of Wexford, Mary & Sarah went to Bandon & the West.

7^{mo} 5. John Bisphan from Lancaster, a Potter, James Knowles went to Bandon & ye West.

14. John Gratton of Darbyshire Godfrey Newball his Kinsman they were at ye Pro. Meeting & went to Bandon only.

8^{mo} 26th. Thos Trafford, Nichs Lock, To the Province Meeting.

10^{mo} 5th. John Watson, Gershon Boat to ye Pro. Meeting.

12^{mo} 23 26. John Watson Nichs Gribble of ye Pro. of Leinster were at our Pro. Meeting.

1^{mo} 15. Nichs Jackson from Lancashire Mary Robinson from Cumberland went to Bandon & ye West.

1697.

[]^{mo} 10. John Stephens of ye County of Wexford.

2^{mo} 24th. Joseph Glaister, Peter Fletcher of Dublin.

4^{mo} 2^d. James Knowles, James Fetch, Eliz Steer, Mary Robinson of Ulster, Came from ye Pro. Meeting at Limerick & to Corke and so to Bandon.

6^{mo} 14th. Thomas Wilson, John Watson, To ye Pro. Meeting of Corke.

7^{mo} 18. Anthony Sharp came about Business & stayd a week to ye Province Meeting.

8^{mo} 23. John Watson to ye Pro. Meeting.

10^{mo} 11th. Nichs Jackson Julian Frankland, ye latter accompanyd Anne Atkinson, Bandon, West & Pro. Ms.

11^{mo} 1st. John Watson & wife who came to Visit their Daughter who was Sick but stayd ye 1st & 3rd day Meets.

11^{mo} 26. Nichs Locke went to Band & West & Back to Pro. Meeting.

29. Nichs Gribble to ye same Province Meeting.

1698.

2^{mo} 16. John Watson to ye Province Meeting.

3^{mo} 28. Thomas Thompson, Robt Turner, of York-shire, went to Bandon.

4^{mo} 17. John Everard.

4^{mo} 11. John Barcroft from Leinster Province.

12th. William Penn Tho^s Story these wth J^{no} Everard stayd some time at Corke & had a Meeting at Bandon.

18th. Peter Fearon, Glover from Cumberland.

27. George Rooke from Dublin.

5^{mo} 15th 16th. John Danson John Watson from Lancashire. Samuel Waldenfield John Vaughton of Lond, were at y^e Pro. M.

6^{mo} 10. Anne Wilson a young woman to Corke & Bandon, She came some time after to Corke again.

17th. Stephⁿ Hunter, James Knowles, of Yorkshire, went to Bandon.

8^{mo} 8. John Salkild Husbandman from Cumberland to Bandon & the West.

28th. Nich^s Lock, Tho^s Stephens, from Leinster Province.

10^{mo} 5th. Cha^s Howell, John Stephens, to Bandon & y^e West.

12th. Will^m Hornell from London by trade a Porter. Jonas Shaw of Ulster Pro. came wth him they went together to Bandon & y^e West. Jonas left him at Corke aftr which W^m had a large Meeting at Kinsale & another at Bandon & staid y^e Province Meeting.

10^{mo} 24th. Jas Dickenson, Tho^s Wilkinson, Will^m Greenup, George Bewley, Nich^s Jackson.

26. John Neas, Timothy Towse. These 7 with William Hornell were all at y^e Province Meeting at Corke 11^{mo} y^e 1st.

11^{mo} 21. Jacob Fallowfield from Cumberland Hosier, to Bandon.

12^{mo} 10. John Watson.

1^{mo} 6. Mary Young of Bristol, Tho^s Upsher of Colchester, they landed both here from Bristol.

1699.

3^{mo} 20th. Tho^s Musgrave and wth him his own & many families of Friends arrivd here from Liverpool took in provisions & were bound for America.

4^{mo} 8. John Watson to Bandⁿ Skippereen & back to P.M. at Clonmell.

21. Eleanor Carlowd a Manks woman Sarah Baker, whose Sir name before was Clark came from the s^d Pro. Meeting & went to Band^a & y^e West.

5^{mo} 7th. William Godfrey from Minehead he landed at Baltimore & tho a Publick Friend came chiefly to Visit his relations in these parts.

5^{mo} 15th. Will^m Fell who had been twice in this Nation before y^e War.

24. Mary Mitchell, Sarah Rayn, from England. John Stoddart, from Dublin.

6^{mo} 22^d. John Salkild, whose coming this time was to reside as a servant wth Joseph Fenn he stayd ab^t 15 months in w^{ch} time he was very servicable here & here aways & took shipping from hence in y^e 9th mo. 1700 bound to y^e American Country in Truth's Service.

8^{mo} 29. Thos Wilson, Jacob Fuller, from Leinster Province.

10^{mo} 1st. Rob^t Hoope of Ulster Pro., John Barcroft of Leinster, to y^e Pro. Meeting.

10^{mo} 3^d. George Rooke, Rich^d Sealy, from Dublin were at y^e s^d P. M.

11^{mo} 6. Thos Turner of Suffolk, Thos Harrison of Northumberland, to Band^a & West before y^e Pro. M.

11^{mo} 12. Nich^s Gribble to Pro. Meeting.

12^{mo} 9. Will^m Armstrong, John Carlile, from Cumberland to Bandon & West.

12^{mo} 17. John Watson staid a week to y^e Pro. Meeting.

1^{mo} 18. Will^m Townsend, Thos Chalkley, from London Landed here from Bristol, went to Bandon & y^e West.

1700.

2^{mo} 4. Will^m Edmondson a little before the Prov. Meeting.

3^{mo} 25. Mary Simpson, Jennet Stowe, to y^e Pro. Meeting, Bandon & Skipperreen.

4^{mo} 8. Jane Fearon, Benjamin Holme, from Cumberland, accomp^d wth Eliz. Brookfield of Dub., they were at Will^m Allens & Jonathan Hutchinsons Marriage in one day the women were at a Meeting at Bandon as also Benjamin but he went forward to Skipperreen.

4^{mo} 10. Martha Broadhurst, Rebecca Trafford, of Cheshire landed here from Bristol.

12. Dan^l Rigbie of Cumberland James Knowles accomp'd both went to Bandon but y^e 1st to Skippereen.

24. Elizabeth Beck (so called), but by Marriage Rawlinson of Lancashire was accompanyd by a woman friend Mable Barrow they wth Eliz. Jacob of Limerick went to Bandon & Skippereen & Back to y^e Prov. Meeting.

4^{mo} 29. John Watson, Chas Howell, to the Province Meeting.

7^{mo} 13th. Jonathⁿ Barron Yorkshire to Bandⁿ West & back to P.M.

21. John Watson to y^e same Province Meeting.

10^{mo} 4. John Fothergill, Yorkshire.

7. Mary Barrow, Mary Crouson, from Lancashire. The first two to Bandⁿ & Skippⁿ & back to P.M.

11^{mo} 25. John Fothergill again to P.M. & took ship for Bristol.

1^{mo} 1. Rich^d Sealy.

8. Nich^s Lock, y^e 1st to Bandⁿ & y^e West & both to the Province Meeting afterwards.

1701.

2^{mo} 16. George Depledge, Nailor, Yorkshire, John Watson of Leinster Province, to y^e Pro. Ms.

4^{mo} 27. Christopher Story from Cumberland to Bandⁿ & Skippⁿ & back to Prov. Meeting at Clonmell.

5^{mo} 3. Mary Pask from Suffolk. Marg^t Jeffery from Aberdeen in Scotland.

6^{mo} 14. John Kennerly of Cheshire to Bandⁿ, Skippereen & back to Province Meeting.

22. John Watson to same Province Meeting.

8^{mo} 22. Thos Wilson, John Barcroft, to Corke & had a Meeting at Mallow.

9^{mo} 20th. Jam^s Dickenson of Cumberland Patrick Henderson from Ulster Province, they were first at a Province Meeting in Clonmell, had a Meeting at Tallow Youghall Middletown &c.

10^{mo} 3. Rachel Rutter, Kathⁿ Frost, of Yorkshire, staid two Meetings at Corke.

8th. Alice Patchin from abt London Anne Anderson of London to Bandⁿ & West.

10^{mo} 25. John Watson to Prov. Meeting.

1702.

2^{mo} 12. Will^m Godfrey from Minehead.

5^{mo} 25. Sarah Baker from Dublin to Pro. Meeting.

7^{mo} 10. George Rook came from y^e Prov. Meets^s at Clonmell.

11. John Watson.

[1]0^{mo} 31. John Bowsteed from Cumberland, Gershon Boate Jun^r of Leinster, y^e 1st went to Bandⁿ & y^e West, y^e last returned home.

[1]1^{mo} 2^d. Isaac Alexander from Cumberland went Westward wth John Bowsteed they had a Meeting going & coming at Bandon & Back to the Province Meeting at Corke.

1^{mo} 1. Nich^s Lock, Chas Howell, came hither to a 3 days Meeting only.

1703.

1^{mo} 25. John Richardson James Bates landed here from Barbadoes (the first of Yorkshire) went from Eng^d in the Service of y^e Ministry Amera^s the latter born in Virginia, they staid abt 18 days were at a Pro. Met^s at Bandon & took passage hence for Bristol.

2^{mo} 1st. Rich^d Sealy from Dublin to Pro. Meeting.

4 24. John Watson here 4 days before y^e P.M. at Clonmell.

6 14. Rob^t Atkinson from Cumberland accompanied by John Burnyeat of y^e same, not y^e John Burnyeat so often mentioned before.

18. John Salkild accompany'd by Jos Skidmore Londa.

7^{mo} 17. W^m Edmondson, George Rooke, to the Pro. M. & returnd by way of Limerick, W^m was very weighty & tender opening things to the States & conditions of Friends.

8^{mo} 20. John Salkild after Travelling the North came again to the Province Meeting.

10^{mo} 6. John Eckroyd of Lancashire, Lawrence King, Yorkshire, went to Bandon Skipⁿ & back to Pro. M.

1^{mo} 4th. Mary Greenhow, Bridgett Story, to Pro. M. then Bandⁿ & returnd.

1704.

3^{mo} 27. Thos Wilson accomp^d by James Hutchinson to y^e Pro. M. yⁿ to Youghal Clonmell Cashell Charleville & Limerick, had very good Service in this Province.

5^{mo} 1st. John Watson.

12. John Chambers of Dublin Schoolmast^r to Bandon.

6^{mo} 14. Mary Edmondson, Lancashire, Mary Stubbs, Cumberland, Came a week before y^e Pro. M. went to Bandon & Skippereen.

7^{mo} 30. John Watson by way of Clonm^{ll}, Pat^k Henderson by way of Lim^k, to Pro. M. at Corke y^e latt^r went to Bandon.

9^{mo} 25. John Barcroft Accom^d by Tobias Pim, went to Bandon.

10^{mo} 11. Joseph Glaister Sen^r, Jonathan Osteell, of Cumberland, hither & no further.

1^{mo} 12. Henry Atkinson, John Urwen, of abt Cumberland went to Bandon before y^e Pro. Meets.

Do. John Watson to y^e same Province Meeting.

1705.

1^{mo} 31. Samuel Wilkinson of abt Antrim, to Bandon.

2^{mo} 9. George Rooke, Rich^d Sealy, at a 3^d days Meeting & went to Bandon on 4th day.

4^{mo} 6. Thos Wilson, Benja^m Holmes, of Cumberland, went to Bandon & back to Pro. Meeting.

4^{mo} 9. Thos Wilson Jacob Fuller of the province of Leinster, to y^e pro. M. at Corke thence to Bandon & stay'd two Meetings afterwards.

5^{mo} 15. Cha^s Howell tho' of y^e pro. came purposely to Visit Cork M.

7^{mo} 15. Eliz Gibson from England Sarah Baker of Dublin.

Do. Joseph Glaister landed at Kinsale from Virginia came this day to Corke & all three staid till 1st day.

8^{mo} 12. John Watson to province Meeting.

9^{mo} 24. Jas Dickenson Jonath^m Burnyeat y^e latter was son of Jⁿ Burnyeat Early mentioned in this account they were at y^e pro. M. & had a Meets at Bandon.

12^{mo} 16. J^{no} Barcroft Tho^s Stephens to y^e pro. Meeting at Corke.

1^{mo} 22^d. J^{no} Watson W^m Watson they came a week before y^e prov. M. y^e latter went to Bandon & were both at y^e P.M.

1706.

4^{mo} 18th. Tho^s Wilson Nich^s Gribble had a Meeting at Bandon & back to prov. M^t.

5^{mo} 22^d. Geo. Rooke Rich^d Sealy came by way of Limerick had a Meeting at Mallow of y^e towns People on a first day. Sev^l ffr^{ds} of Corke & Elsewhere went there. They also went to Bandon Castle Salem & y^e West & had three Meetings then to y^e P. M. at Clonmell, having had in their way a Meeting at Capperquin among y^e People of y^e Town.

5^{mo} 27. Mary Jay (formerly) Pask, had been here 1701, She had Meetings at Bandon Castle Salem & Skippa & returned by way Youghall to p. M. at Clonmell.

7^{mo} 14. Joshua Northall to Prov. Meeting at Corke.

28. Rebecca Trafford from Cheshire stay'd sev^l Meetings here.

8^{mo} 5th. Patrick Henderson, stay'd a first day, went to Bandon & Skippereen & in his return had sev^l Meetings where there were no Friends as at Capperquin & Tallagh from thence to Mallow & so to Cork to the Province Meeting.

16. Tho^s Rudd Next day had a Meeting at Bandon, after Meeting he spoke in the street, y^e day following had a Meets here in Corke. Stayd y^e Pro. Meeting, y^e 3 day of the week had some words to y^e people in y^e Street.

9^{mo} 21st. John Watson with his Wife & sev^l oth^r ffr^{ds} from y^e County of Catherlagh, to y^e Marriage of John Lackey.

1707.

7^{mo} 27. John Farmer Wool-comber from Essex, to Pro Meeting Bandon & Skippereen, he came a 2^d time soon after & had a Meeting at Bandon Enniscean, Dunmanaway, Bantry, Bandon again & one Meeting at Kinsale & y^e People Moderate.

9^{mo} 23. John Watson who had been here 3^{mo} 21 to P. M. & to Charleville & left his sickly son here under Cure, Now came again to the Province Meeting & took his son home with him.

10^{mo} 3. Rich^d Sealy, Geo. Newland Jun^r, Next morning to Bandon, y^e day after being 6th days Meeting at Corke & stay^d till first day.

11^{mo} 9. Tho^s Potts from Pensilvenia landed at Kinsale wth Ephr^m Jackson of the same & another ffr^d, Mast^r of a Ship, they stay'd 10 days & took their Journey towards Dublin, y^e 1st being Publick Visited Meetings in his way.

11^{mo} 29th. Penticost Teague, having landed in Kerry from Pensilvania being also Publick came to Cork[e] 2 days before the Pro. Meeting & stay'd till he got a Passage for Bristol.

11^{mo} 31st. John Bradley of Cheshire, Joshua Northal of Leinst Pro. to y^e Pro. Meeting only.

12^{mo} 7. John Chambers of Dubⁿ y^e 1st day at Corke & so to Bandon.

1708.

1^{mo} 31. John Barcroft, William Watson, to y^e Prov. Meeting only.

3^{mo} 16. Tho^s Chalkley of Pensilvania landed about Clonikilty. Rich^d Gove from Jamaica left another Pub. ffr^d wth y^e Ship named R. Gove & going again to him they Visited Castle Salem & Bandon then came to Corke stayd 3 days, had a large Meeting in y^e Meeting house of Corke y^e day Sarah Ham[an] was buried, w^{ch} was to the satisfaction of ffr^{ds} & others, Next day to Charleville Lim^k & Co. Tip. Returned 4^{mo} 5th to Corke P. Meeting, then to Yough^l & Waterford, Purposing to Visit Ulster & Leinster.

3^{mo} 31. Rob^t Robertson of Ulster prov. went to Bandon & back to the Province Meeting here.

6^{mo} 8. Penticost Teague before mentioned, Landed here from Bristol in his own Ship Bound for Pensilvenia & about four Families of Friends of Corke went along wth him to settle there.

6^{mo} 8th. Sam^l Bounas of Somersetshire Landed here from Minehead.

20. Gilbert Thompson of Lancashire School Mast^r of Sankey. William Fell of the same; they had one Meeting on a first day at Corke in y^e forenoon & afternoon then went to Bandon the 2nd day & so on to Charleville &c.

7^{mo} 8. Alexander Seaton, Will^m Henderson of the North, next day to Bandon & so back & stay'd 6th & 1st days at Cork.

8^{mo} 25th. Sam^l Bownas having Visited Friends Meetings in Leinster & Ulster he returned hither to take shipping for England & in the next days Meeting of a week day under a more than ordinary Concern of Spirit spoke in a prophetick manner concerning the states of many under the profession of Truth and in particular of that Meeting, that such as were not Concerned to know an Inward Exercise of Mind to renew y^m in (spirit wherein the True Worship of God stands) but rests in an Outward Form of Religion & coming to Meetings the day would come as an overflowing Scourge or Blast that all such should be Blown away as Chaff is Blown before the Wind.

Samuel Bownas above mentioned having Visited some Meetings of this Province a second time went up in y^e Country again as far as Mount Melick & so to Dublin to y^e half Y^{rs} Meeting & returned to Corke this day [9^{mo} 16] waiting for a Passage to go into England in w^{ch} time he had a Meeting at Bandon & from thence being accompany'd by Several Friends of Bandon & Corke (as also other friends from Corke Meeting him next day at Kinsale) had a Meeting wth y^e Towns People there (in a new House Built by ffr^{ds} but not quite finished in the Inside) which was on the 26 of y^e 9^{mo}. He stay'd afterwards for want of a fair wind till the 4 or 5th of y^e 11th Month Spending his time at Corke going once more to Bandon and Castle Salem.

9^{mo} 27th. Anne Erwin (formerly Wilson) of Cumberland. Eleanor Carlow'd of y^e Isle of Man.

11^{mo} 22^d. David Palmer an Antient man, came a little before y^e Province Meeting, went to Bandon and stayd y^e Prov. Meeting in Corke.

1709.

2^{mo} 13th. Aaron Atkinson a second time, & with him Joshua Barber of Yorkshire, Blacksmith.

2^{mo} 18. Tho^s Wilson Nich^s Gribble Stay'd only y^e 3^d days Meeting.

4^{mo} 1st. Margaret Minshall her Maiden name was Barrow, who had been here in y^e 10th mo 1700 now accompanyd by a friend of Lurgan. She had a Meeting at Bandon & stayd here y^e 6th & 1st days after.

John Stoddart Paul Johnson of Dublin, they went as far as Castle Salem came from thence to Enniskean where Eliz. Jacob was to have a Meeting Nich^s Harris & several other fr^{ds} being wth her who had been wth her at several Meetings before Viz^t. Bantry, Skibbereen and Baltimore at w^{ch} last place Samuel Wilkinson landed from Barbadoes y^e 25th of y^e 4th month (being 1st day Morning while friends were there). After y^e Meeting at Enniskean they all rode to Bandon, next was an appointed Meeting to be at Kinsale where all the aforesaid Friends were.

4^{mo} 30. Sam^l Wilkinson made some stay in Corke before passing to y^e North about Antrim y^e place of his outward being.

5^{mo} 2^d. John Watson & his Wife came to Visit fr^{ds} of this Town & stayd several Meetings.

7^{mo} 8th. John Watson three days before the Prov. Meeting.

8^{mo} 22^d. John Barcroft Will^m Dover & Tho^s Lightfoot, they came to the Prov. Meeting of Corke went to Bandon & Castle Salem & had another Meeting at Corke before they left y^e town.

10^{mo} 30. James Dickenson, Thomas Wilson, & Joshua Northall, they came to y^e Province Meeting at Corke y^e latter left Corke y^e day following the 2 first stayd to the third days Meeting & on 4th day had a Meeting at Ronayne's Court where Abr^m Abel dwells where notice being given the English Neighbourhood round about came & appeard very sober & attentive & several of y^m were broken & tendered, the 5th day they had a Meeting at Kinsale there was not so great appearance nor throng of People as at some other times, but they were more orderly & the Meeting more satisfactory to friends, the 6th day another Meeting at Corke several of the town being there it held about 5 hours & that afternoon a young man whose name was John Watson being to be Buried they had very

good service at the grave till it grew darkish, next morning they departed y^e City to go to Tipperary.

12^{mo} 20th. Rich^d Sealy from Dublin next day to Bandon then to Castle Salem & back to the 6th Days Meeting at Corke & stayd y^e Prov. Meeting two days after.

1710.

2^{mo} 8th. John Adam of Yorkshire Husbandman, Joseph Richardson of Lincolnshire, they were both very plain men, sound & weighty in their Testimony they fell in Just to the Province Meeting.

3^{mo} 16th. Joseph Richardson aforesaid after he had been at y^e 3^d month Meeting in Dublin returnd hither again to take Shipping for Bristol.

20th. John Haydock of Lancashire (an early Minister of Truth) who had Visited this Nation in y^e years 1669, 1671 & 1676 came now y^e 4th time to y^e joy & comfort of many Brethren.

4^{mo} 10th. Eliz Jacob of Limerick her coming now was not to a Prov. Meeting but singly to Visit Corke Meeting on the first day of the week being moved in spirit so to do. She had 3 Meetings in y^e Meeting house that day tho but weak in Body the two first respected friends & more particularly y^e youth & younger people calling some to Repentance whilst the day of their Visitation lasted before it be taken from them; Others to more watchfulness & Inward walking with y^e Lord. The last Meeting was in y^e Evening where many People came, unto whom she was drawn forth in a lively Testimony to Preach the Gospel & the People were more than Ordinary Quiet & gave their Attention.

4^{mo} 17th. Chas Howell of Clonmell, Nich^s Harris of Charleville, having had it on their minds to have a Meeting at Kinsale came the Evening before to Corke & next day being first day of the week were Accompanyd by a pretty number of Corke Friends & some went y^e day before. Some also came from Bandon, they had two Meetings that day the Latter y^e fuller & the said Friends were Divinely opened in both & the service that day seemed more to Friends satisfaction than any before in the new Meeting House the People also more Orderly & attentive than at some other times Especially towards y^e Conclu-

sion of y^e latter Meeting the Lords power being eminently over the Meeting & the People were Bowed in their Minds under it.

8^{mo} 11th. Rob^t Robertson, Jonas Shaw, of Ulster, Came to Visit ffr^{ds} Meetings but went no farther than Corke Meeting.

14th. Patrick Henderson of Ulster Province. he went to Skibbereen had a Meeting there & in his return at Castle Salem & Bandon.

19th. John Fallowfield two days before y^e Prov. Meeting afterwards had a Meeting at Castle Salem Kinsale & Ronaynes Court also in Corke.

11^{mo} 20th. Will^m Dover to a first days Meeting & returnd.

27. Paul Johnson of Dublin came in these parts Visiting ffr^{ds} & fell in wth our Pro. Meeting & had a Meeting at Bandon.

John Fallowfield came again on y^e 7th day of the week Stayd first & third days Meetings then went in company wth Abel Strettle (who came with him from Dublin) Samuel Randal Joseph Hoare Abram^m Abell & Thos^s Wight & had a Meeting at Bandon on the 4th day of the week, same day to Castle Salem y^e 5th day to Baltimore & had a Meeting with y^e people of the Town in an Inn (who were sober & attentive) after which back to Skibbereen & had a full Meeting there the People seeming to be affected, the 6th day to Bantry & had a Meeting in an Inn y^e room was too small w^{ch} lessened the service but the people were generally sober & well affected Except some Papists, the 7th day 24 Miles to Bandon, the first day morning being accompany'd wth Bandon Friends went to Kinsale where many ffr^{ds} of Corke came & had 2 Meetings that day y^e latter very large many of y^e English people seemed well satisfied but many of y^e Irish Papists were troublesome, partly for want of room & about the Door & partly their wonted behaviour as when they heard y^e Testimony of Truth against their superstitions & Idolatry, but y^e Lords power was Eminently over them & the Testimony of Truth largely held forth both there & the other places before Mentioned the next day he had a Meeting at Ronaynes Court where were Invited a pretty large appearance of English People & it Ended to Friends Satisfaction.

1711.

2^{mo} 5th. Eliz Key an American Friend of West Jersey, she came into England to Visit Friends & so Into Ireland, she had a Meeting first at Bandon & stay'd y^e 6th & first days Meetings at Corke, a true Orthodox preacher in Gift & Conduct.

18th. Mary Glover her Maiden name was Edmundson (who had been here in Truths Service in y^e year 1704) now accompany'd by Phebe Tilson in y^e like Service, the said Mary was greatly concerned as also was Phebe at several times against such whose lives & conversations were disagreeable to Truth & in great dread & Trembling warned them to repentance & a forsaking the Evil of their ways, they had a Meeting at Bandon before y^e Prov. Meeting.

3^{mo} 3^d. John Farmer he came on foot he had no Companion nor no Certificate from ffr^{ds} in England when he came to Dublin & acquainting ffr^{ds} there what lay on his mind wth respect to his having Meetings in Connaught & y^e County of Kerry where no ffr^{ds} are they endeavoured to diswade him from it but he proceeded untill now & here also was admonished for his not taking friends Counsel &c. he said he had Meetings in many places in Connaught & some in Kerry, y^t in Connaught he had been in prison twice & threatened other times, as to his Service (taking it from himself) both he & the people were (as he said) pretty well satisfied.

4^{mo} 1st. Will^m Watson & John Loudon both of the Province of Leinster came to the Prov. Meeting at Corke & on y^e 3^d day of y^e week after they had a Meeting at Kinsale & tho not so large as some others there had been it was more free from Loose People & provd as much to the satisfaction of ffr^{ds} as any Meeting since y^e Meeting House was Built, from thence after that Meeting they rode through to Castle Salem next Morning to Baltimore & had a Meeting wth y^e Inhabitants which provd to reasonable content, in their return they had a Meeting at Bandon & another on y^e first day at Corke.

4^{mo} 12. Joshua Northall Ralph Stephenson, they had a Meeting on y^e 5th day at Bandon & 6th day at Corke.

5^{mo} 14th. Nich^s Lock of Leinster Province, came to y^e Pro. Meeting at Corke & Return'd.

6^{mo} 10th. Will^m Edmundson accompany'd by Rich^d Guy Visited Bandon Meeting & Corke then to Youghall & County Tipperary & so tow^{ds} y^e pro. Meeting at Waterford but went no farther than Carrick being taken ill & from thence went homewards.

15th. Anne Chapman a Friend of Pensilvania, she landed in England & Travelled among ffr^{ds} there first and having had a Meeting here & at Bandon Visited Youghall & y^e County of Tipperary & so to the Prov. Meeting at Waterford.

10^{mo} 1st. James Hoskins Daniel Bell, both young Men from London they had very good service in time of y^e Province Meeting & went to Skibbereen Castle Salem & Band^a & had Meetings there, & in their return at Kinsale where they had two Meetings on a first day the last of w^{ch} more full than the first & y^e People generally Orderly & the Hearts of some were reached y^e said friends had another Meeting on y^e 3^d day at Corke & on the 4th day a Meeting wth the young People of Both Sexes.

10^{mo} 29. Eliz Jacob, Chas Howell, being at the pro. Meeting here proposed to have a Meeting at Kinsale on y^e first day of the 11th month w^{ch} was generally approv'd of & many other friends from y^e pro Meeting accompanied them the service whereof tended to reasonable satisfaction.

12^{mo} 9th. Thomas Simmons of the County of Bucks England a servant to a Husbandman came hither in y^e Service of Truth in y^e time of y^e prov. Meeting & Visited Band^a & Castle Salem wth whom ffr^{ds} were well satisfied.

29. Anne Chapman Eliz. Webb, both of Pensilvania y^e first is mentioned before who going into England met wth Eliz Webb whose service lay there & being Clear they took Passage at Bristol for Pensilvenia & touching in this Harbour spent y^e 7th & first days here to the Comfort of ffr^{ds} the next morning were accompanied to y^e Ship & sailed next day—the said Elizabeth was a Woman Extraordinarily gifted & (it may be said) thoroughly furnished for the work of the Gospel in the deep & weighty things of Gods Kingdom & the States & Conditions of Friends & her Conduct & Conversation Agreeable.

1711/12.

1^{mo} 17th. Marg^t Satterthwaite, Mary Dover, Young Women of Lancashire, came to Corke in the Service of Truth some days before the province Meeting in w^{ch} time they Visited friends of Bandon & Castle Salem and after the Province Meeting Elizabeth Allen of Corke having departed this Life they stayd on account of her Burial y^e Corpse for want of Sufficient room at home was brought to the Meeting House for the gathering of the People & a very great gathering there was both of High & low, so that Marg^t being a very Accomplished woman in her gift had a large opportunity of Publishing Truth among the People & they were very sober & attentive suitable to the subject matter she was upon & as y^e Occasion required. The morning y^t she & her Companion was to depart y^e Town it was wth Margaret to say to Friends who came to see her, that since their sitting & waiting together it was opened to her y^t great times of Tryals & Exercises was approaching even such as might seperate near & dear Relations such as Husband & Wife one from another, & by way of Warning & Exhortation spoke to Friends to be prepared for it that when it Comes none of those things should startle or be a surprise unto them.

1712.

4^{mo} 5th. Mary Ellerton of Yorkshire came to Corke 10 days before y^e Prov. Meeting w^{ch} was kept at Corke & stayd y^e 6th & first days Meetings then Visited Bandon & y^e West as far as Skibbereen, & after y^e prov. Meeting she had a Meeting at Kinsale where the Lord's power was Eminently known & many of the People were Bowed in their Spirits & in the main very moderate next day she had a Meeting at Corke among the young people which provd of great service She being very sound in her Ministry of a Searching Testimony & Exemplary withal.

4^{mo} 30th. Jonas Shaw of Ulster Province came to Visit Friends here Bandon & Castle Salem.

5^{mo} 9th. Lidia Lancaster Jennet Sutton had a 6th & first days Meetings in Corke after w^{ch} Visited Bandon & Castle Salem & in their return had another Meeting at Corke & so went towards Waterford to the

Prov. Meeting. Lydia gave warning of very trying times to Come, Exhorting fr^{ds} to faithfulness & preparation for it.

8^{mo} 11th. Will^m Henderson of the North came a week before the Prov. Meeting in w^{ch} time he Visited Bandon & Castle Salem & after y^e Pro. Meeting had a M^{ing} at Mallow.

18. John Barcroft Thos Lightfoot came to the Province Meeting here & Mosses Pim wth y^m, after the Pro Meeting they had a Meeting with y^e young people of Corke Meeting Male & Female Servants & Children.

9^{mo} 29th. Benjamin Holme a 3rd time John Burton of Yorkshire, they fell in with the Prov. Meeting at Corke after which they had a Meeting wth y^e young people Male & Female & Visited Bandon Meeting next day they had a Meeting with the Country people at Ronaynes Court after w^{ch} Benjamin parted from Jⁿo to meet Chas Howell at Dungarvan a Meeting being appointed to be there, Meanwhile John stayd y^e first days Meetings at Corke & so to meet Benjamin next day at Charleville.

10^{mo} 16th. Elizabeth Jacob, who had been in Scotland & England in Truths Service some 8 months & Better landed from Wales with her Companion Abigail Craven the latter being publickly concerned in Meetings whilst she was in England they stayd a few days & went Homewards.

11^{mo} 10. Mary Truman Katherine Raile of Wiltshire came to the Pro Meeting of Corke & went to the first days Meeting at Bandon & went from Cork to England.

26. Joseph Gill John Stephens of Dublin, men lately concerned in a Publick Testimony came to Visit friends of this Pro. as far as Castle Salem.

12^{mo} 21st. Benjamin Holme Ralph Stephenson, affores^d, staying in y^e nation after his Companion J. Burton went for England came to Cork and with him Ralph Stephenson of y^e Queens County & stayd the Province Meeting went to Castle Salem & had about 6 Meetings among the Worlds People particularly at Kinsale, Tallow, Capperquin, & Dungarvan.

1712/13.

1^{mo} 14th. William Watson of the Prov. of Leinster came to Corke to the Province Meeting & was at y^e Marriage of Samuel Watson of Dublin after w^{ch} Visited friends of Bandon & had a Meeting with y^e young people of both sexes in Cork.

To be concluded.

The Teaching of Hannah Barnard

2 Month 16. 1801.

THE Opinions which have lately been disseminated have caused much uneasiness, having divided near Connections Families & Friends from each other; and tho' these Opinions do not appear to increase, they yet cannot but be deplored in consideration of the hurtful tendency of them.

A remarkable Circumstance occurred yesterday week at the Peel Meeting [London], in the Afternoon, a young Man who had been intimate with Hannah Barnard, and had pretty greedily swallowed her sentiments, stood up, and in an awful and tender Manner expressed the uncommon agony of Soul he had lately endured—that he had been tempted to doubt of the first Parts of the Scriptures; such as the Miraculous conception, and the Wars of the Jews, and so on step by step, till both the old and new Testament were doubted; from doubts he proceeded to disbelief, untill he became a thorough Deist, and now his morality began to be tried, the obligation to strict uprightness, which the Religion of Jesus Christ inspired him with, seemed gradually dissipated and he became a perfect Atheist—here wandering as in the dark, every Man's hand apparently lifted up against him, he found himself a Vagabond upon the Earth. Divine goodness still followed him, tho' with chastening, he was repeatedly warned to expose himself in that public manner as the only means of experiencing a return of Divine Favour, and as an atonement for his thus leaving his Lord & Master, and had he not thus been strengthened to express himself, he believed he could not have existed another Day, it had been sealed upon his Mind that at the Name of Jesus every knee should bow, and every Tongue confess.

It brought a great Weight and solemnity over the Meeting, added to this striking and extraordinary occurrence another Young Man at the close of the Meeting, stood up & expressed himself much to the same purpose, with some very awful cautions to any who might be under similar Temptations.

From a MS. found among the papers of the late George Penney, J.P. (1783-1853), of Poole.

The Annual Meeting

THE Annual Meeting of the Friends Historical Society was held in London during Y.M. In the absence, through illness, of the President, William Frederick Miller, William C. Braithwaite took the chair and delivered an address, of which the following is a summary :—

The Friends Historical Society does a most useful service to all engaged in Friends' literature. Anyone who attempts historical work has a double task: first, the collection of material, and then the use of those materials for historical purposes; and the collection of materials is sometimes by far the most laborious part of a man's work. There is, in the case of the Society of Friends, such an immense body of material that it almost daunts the courage of those attempting to explore it exhaustively; it is, therefore, of the greatest service to have bodies of this material made available in a reliable shape, so that the man who is doing historical work does not need himself to spend time upon examining the original documents, but has them prepared for him in a form in which he can make use of them. That quarrying work, as A. Neave Brayshaw has well called it, provides the block of marble out of which you try to hew your more complete historical statue, and justifies the existence and munificent maintenance of the Friends Historical Society. Without that Society the historical work now being done could not have been done at all, or would have been done with additional imperfection and additional slowness, and, therefore, all who are associated with the Society may feel they have a definite share in the fuller presentation of our history which is now taking place.

Our old records are probably unique. Many of us can trace back our ancestors with the most minute exactness in every branch right to the origin of the Society, and we may even find four or five entries in Society documents respecting each separate marriage. But even in the case of our documents the tooth of time has gnawed away a good deal, and the negligence of Friends

has perhaps taken away more. Friends have not always been zealous custodians of their records. Thus Margaret Fox's Account Book was rescued a hundred years ago from a small shop in the outskirts of Lancaster where its leaves were being used by the owner for wrapping up parcels; we have heard of copies of Magna Charta being used in that way, here is a similar case—a man buys a piece of soap and wants it wrapped up, there is a leaf of Margaret Fox's Account Book handy, and in such mean uses the book begins softly and silently to vanish away.

The Wilkinson-Story separation was also responsible for some destruction of Quaker records. At the beginning of the Wiltshire Quarterly Meeting Minute Book, under date, 1st of 2mo. [April] 1678, there is this entry:—

Upon some occasion of disturbance given, it was several times offered and desired that the reason of our coming together might be minded, and the work and service of the meeting—which is to serve the Lord and His people—might be proceeded in. And, as to what occasioned any difference or stir amongst us, it was earnestly and several times desired that it might be suspended till some other convenient time to avoid all occasion of trouble in this meeting, that so the work of the day might in peace have been carried on. But it would not be assented to by several, but in a very unfriendly manner went away from the meeting to an Inn and ketched up and carried away the Quarterly Book from the meeting with them, and would not send him again nor return themselves, although some Friends went unto them from the meeting and earnestly desired it of them.

In this way the old Minute Book up to 1678 was captured by the Separatists. The result is that, deposited at Devonshire House, there are no less than three copies of the succeeding Minutes for several years, for Wiltshire Friends were very anxious that the act of capture should not be repeated. At Bristol, the proceedings that had taken place in Wiltshire caused great perturbation. Their principal business meeting was a Two Weeks Meeting, which fulfilled in itself the functions of a Preparative, a Monthly, and a Quarterly Meeting. The Minutes for the first thirteen years, 1667-1680, have been copied over in a clearly written duplicate (Bristol Records: C.1842, C.1), and at the beginning of this duplicate we have the following entry, furnished me by A. Neave Brayshaw.

Richard Snead, the writer, was a Mercer, and chief author of *An Exalted Diotrephes Reprehended or the*

Spirit of Error and Envy in William Rogers against the Truth, 1681.

The entry runs :—

The reason why this book was made was a fear that I and several other Friends had, lest when that unhappy difference was among Friends touching the two Johns [John Wilkinson and John Story] and strongly supported by several Friends of this city and mostly by W^m Rogers, (who earnestly endeavoured for a separation, not only in discipline but also as to religious meetings on account of worship to God, he urging often that we differed in principle as well as in some particular things that might be deemed circumstantial), I say the reason of making this book was a fear lest said W. R. and others with him would have taken the Mens Meeting Book from us here, as we had understood that some of the same party with them had taken away Friends Meeting Book in Wiltshire, which we thus judged would not only be a wrong-doing in them, but also be a great loss to us on the account of Truths service. And this was the very cause and reason thereof. John Higgins he done it, and I paid him, myself, for doing thereof near 40/- in the year 1680. RICHARD SNEADE.

It was not only these divisions which caused difficulties about Minute Books, for sometimes the Friends, in whose custody the books were, lost or mislaid them. The oldest Record Book in Westmorland Quarterly Meeting is a thinnish foolscap volume with brown leather cover and green silk ties. It contains old documents of considerable importance with regard to the collections that were made to supply the "Treasury of the North" out of which the expenses of itinerating work were being paid.¹ This book has only been preserved through the care of Thomas Rebanks, a Kendal Friend of the eighteenth century. Inside the cover is written "Thomas Rebanks meeting with this book in town,"—that is, in Kendal—"purchased it and thought proper it should be preserved amongst our Church records, so gives it to the Meeting and another old manuscript I met with, which I deposited in the Closet at Meeting House, which had also been lost if I had not taken care of it." The other old MS. is a white parchment volume which contains the Accounts of Westmorland Friends from about the year 1658, with Q.M. and M.M. Minutes, and also bears a note, "This being mislaid, if care had not been taken, would have been lost, Thos. Rebanks therefore took care to bring and deposit it with other Friends' MSS."

¹ See *Beginnings of Quakerism*, pp. 325, 327, 328, 337.

To take one last case. In my own Q.M. of Oxfordshire, our oldest Quarterly Meeting Minute Book is lettered outside, "Orders at Quakers' Meetings. MS." I think we may be quite sure that was not put on by Friends. Why is the label on the back of the book? The reason is this. The Book was in the hands of a Friend who was disowned, but although he was disowned, the Friend kept the book. He lived for many years afterwards, and got out of touch with the Society, and when he died Friends did not notice the fact of his death. His effects were put up for sale in 1809, Friends did not attend the sale, and the book was knocked down to a bookseller at Abingdon, who sold it to Dr. Routh (1755-1854), the President of Magdalen College, Oxford. Dr. Routh regarded this book with a great deal of interest and at last showed it to some Friends. The Oxfordshire Quarterly Meeting came to know he had the book, and suggested that he might like to return it. He, with a self-denial which all tortious possessors of other people's books will appreciate, "restored it to the proper owners in 1828. In acknowledgment of this gratuitous restitution he afterwards received from the Quarterly Meeting of the Society of Friends for Berkshire and Oxfordshire, ten works, written by members of their Society, which he accepted with respect and gratitude." The above particulars are entered at the beginning of the volume, and are also referred to in THE JOURNAL, v. 172.

These are only a few of the cases. I suspect there are still old Minute Books in private hands up and down the Society of Friends, which, if unearthed, might be of considerable value to the Society.

It would be very desirable to have what may be called a Visitation of the Quarterly and Monthly Meetings which would result in a catalogue of all the documents, and the question might be asked with fruitful results, "Are there any records in private hands which should be brought into the Monthly Meeting?"

WILLIAM C. BRAITHWAITE.

They have a right to censure that have a heart to help.

WILLIAM PENN, *Reflections and Maxims*, i. 46.

Farewell to Kidsley Park¹

KIDSLEY forms the north-east portion of the Parish or Township of Smalley. The highway from Derby to Heanor divides this district into two unequal portions, the smaller of which—the north-eastern—formed the ancient park of the Abbots of Chester. As parks were designed for the preservation of animals of the chase, main roads never passed through them, and so here the highway will be found to define its south-eastern border.

The acute turn of the road at the top of the village without doubt marks its south-western boundary, and the locality of the main entrance is indicated by "Gate" farm, now [1905] held by Mr. David Derbyshire.

* * * * *

It is said that Queen Elizabeth gave the Manors of Smalley and Kidsley to Henry Sacheverell, father of Jacinth Sacheverell. In 1698 Robert Sacheverell owned a farm at Kidsley, then in the tenure of William Oldknowle, at the rent of £25 14s. od. per annum—undoubtedly the principal farm. As at that time land would let for about five shillings per acre, the rent would indicate a farm about one hundred acres in extent. Kidsley Park Farm about fifty years ago was held by Mr. Daniel Smith, the well-known Quaker. He died January 3rd, 1863, aged 94, and was the last of the Friends who occupied that place. His daughter, relict of the late Mr. William Davis, who died May 7th, 1863,² became the wife of Mr. W. H. Barber, B.A., of Smalley. She was a most accomplished and exemplary lady; the following "Farewell to Kidsley" is from her pen. I shall offer no apology for its insertion. Its sentiments are the overflowings of a large and sympathetic heart enfolding every creature of God, and ever living as under the shadow of His wing:—

Farewell, farewell, thy pathways now by strangers' feet are trod,
And other hands and horses strange henceforth shall turn thy sod.
Yes, other eyes may watch the buds unfolding in the Spring,
And other children round that hearth the coming years may bring,
But mine will be the memory of cares and pleasures there,
Intenser—that no living thing in some of them can share,—
Commencing with the loved and lost, in days of long ago,
When one³ was present on whose head Atlantic breezes blow.
Long years ago he left that roof, and made a home afar—
For that is really only "home" where life's affections are!
How many thoughts came o'er me, for old Kidsley has "a name
And memory"—in the hearts of some not now unknown to fame.

¹ From Charles Kerry's *History of Smalley*, 1905, and notes by Edward Watkins, of Fritchley.

² According to the Friends' Registers, Elizabeth Smith married Joseph Davy, 15 vii. 1830. Joseph Davy, farmer, of Kidsley Park, died in 1856.

³ Her brother William, who early went to America, and became an engineer and inventor of repute.

We dreamt not, in those happy times, that I should be the last
 Alone, to leave my native place—alone, to meet the blast;—
 I loved each nook and corner there, each leaf and blade of grass,
 Each moonlight shadow on the pond I loved: but let it pass—
 For mine is still the memory that only death can mar;
 In fancy I shall see it, reflecting every star.
 The graves of buried quadrupeds, affectionate and true,
 Will have the olden sunshine, the same bright morning dew.
 But the birds that sang at even when autumn leaves were sere
 Will miss the crumbs they used to get, in winters long and drear.
 Will the poor down-trodden miss me? God help them if they do!
 Some manna in the wilderness His goodness guide them to!
 Farewell to those who love me! I shall bear them still in mind,
 And hope to be remembered by those I left behind:
 Do not forget the aged man—though another fills his place—
 Another, bearing not his name, nor coming of his race.
 His creed might be peculiar; but there was much of good
 Successors will not imitate, because not understood.
 Two hundred years have come and past since George Fox—first of Friends—
 Established his religion there!—which my departure ends.
 Then be it so. God prosper these in basket and in store,
 And make them happy in my place—my dwelling, never more!
 For I may be a wanderer—no roof nor hearthstone mine.⁵
 May light that cometh from above, my resting-place define.
 Gloom hovers o'er the prospect now, but He who was my friend
 In the midst of troubled waters, will see me to the end.

EVA.

Derby, June 6th, 1863.

⁴ George Fox was at Kidsley Park in 1650 and 1654. See *Camb. Jnl.*

⁵ She had lost nearly everything, and had very little left, "after her father and all were dead." It would look as though she were temporarily staying with some friends in Derby as a sort of refuge.

As I understand it, it is the specific mission of Quakerism to propagate a Christianity of a prophetic apostolic type, a Christianity in which the Church is a living fellowship of disciples at work for the social and moral ends of the Kingdom of God. But the Church is not simply, in the Quaker conception, a fellowship of disciples at work for the Kingdom of God; it is such a fellowship *plus* Jesus Christ Himself, in whose Spirit, the Spirit which unites them one to another and to Him, they become together "one flock, one Shepherd."

WILLIAM C. BRAITHWAITE, B.A., LL.B., in *The Message and Mission of Quakerism*, 1913, Phila. ed., p. 22.

E. M. Hoag and the Ghost at Ury

LINDLEY MURRAY HOAG, when he visited Aberdeen, expressed a wish to visit Ury, and Captain Barclay hospitably invited him to stop there and sleep on his return journey to the South, adding that by so doing he would see the place both by daylight and by candle-light. It was a raw afternoon in October when Hoag started, and by the time the conveyance reached Ury he felt himself thoroughly chilled, and requested to be allowed to go straight to his room and have a basin of gruel in bed. The next morning, at breakfast, they were standing as people do before the fire, when Hoag, looking at an old portrait of the soldier who fought "ankle deep in Lützen's blood," remarked, "Ah, there is my friend of last night."

"Not quite," said Miss Barclay, "that is an ancestor of ours who has been dead nearly 200 years."

"Oh," said Hoag, "he looks like the old gentleman who came into my room last night."

At this juncture breakfast was served, and Captain Barclay seemed deep in thought. At last he said, "Will you please tell me, Mr. Hoag, who it was that came into your room last night, and what he was doing there?"

"Well," replied Hoag, "I was just going off to sleep when there was a knock at the door and a sweet old gentleman very like that portrait came into the room. He had a candle in his hand which he shaded with his other hand, and he apologized for disturbing me. He then went round the foot of the bed and opened a cupboard in the wall at the other side, taking out some old papers which looked like parchments."

"Did ye ever hear the like o' that!" exclaimed both the Barclays. "Why, there is no cupboard there."

Captain Barclay remained thinking, and when breakfast was over he said, "Mr. Hoag, will you please do me the favour of showing me exactly where the old gentleman found the papers?"

They all three went upstairs, and sure enough there was no appearance of any cupboard, but the wall sounded hollow. Barclay tore off the paper, and found some wooden boarding. This he broke off with the poker, and an iron door was laid bare. He tried fruitlessly to open this and then sent for a blacksmith, who found and opened a safe door—and in the safe were the missing deeds. Miss Barclay ever after used to speak of entertaining angels unawares whenever she related the circumstances of Lindley Murray Hoag's visit to Ury.

From *John Wigham Richardson*, 1911, pp. 37, 38, under date 1849.

1738 Apl. 11 John, son of Thomas Pain, a Quaker, baptized.
Parish Register of WATU, co. York.

The Enlargement of Devonshire House in the Eighteenth Century

YEARLY MEETING, 1787 :—"The following Proposal from the Committee on the Epistles was brought in & being twice read, this Meeting concurs therewith and recommends to the several Quarterly Meetings to promote a Subscription for the purpose therein mentioned when the Meeting for Sufferings shall make application to them for it viz.

"The great inconvenience which hath attended the holding the Yearly Meeting in the present Meeting Houses having engaged the Attention of this Committee, the Yearly Meeting is requested to consider if it may not be proper to direct the Quarterly Meeting of London & Middlesex to provide more suitable accommodations and to recommend throughout the several Quarterly Meetings a liberal contribution for effecting a purpose so desirable & necessary."

Y.M., 1790 :—"Spacious freehold Premises near to Devonshire House are offered for Sale to the Committee on reasonable terms, That these Premises together with a part of those belonging to Devonshire House affording ample scope for building two large Meeting Houses, one for the service of the Men Friends & the other for the Women. That the purchase of the Premises & the building of the Two Houses will probably require £10,000. Friends in London have not been able to find any other premises so well adapted to the occasions of the Society."

This was the origin of the present Y.M. buildings at Devonshire House.

"The Man of Honour, Occasion'd by the Postscript of Men's Letter"

A FOUR-PAGE quarto pamphlet, bearing above caption, has recently been added to D. It consists of 139 lines of verse without author's name and without any imprint.

From London, on October 20, 1688, a nameless but friendly writer addressed a letter "To the Honourable William Penn, Esq. Proprietor and Governour of Pensylvania," relating to the part Penn had recently taken in public affairs, and endeavouring to persuade him "to labour after a Remedy" for the "many Imputations which are cast upon your self, together with some of their evident Consequences."

Penn's *Answer*, dated "Teddington, October the 24th 1688" commences with the words, "It is now above twenty years, I thank God, that I have not been very solicitous what the World thought of me," and

Printed as *A Letter to Mr. Penn, with his Answer*, London, 1688, for Andrew Wilson, and reprinted, same year, for Andrew Sowle, the Wilson being doubtless a mistake. Tace Sowle brought out an 8vo edition.

Joseph Besse, in his life of Penn, introductory to the latter's *Works*, states that this letter was written by "a particular Friend of his, William Popple, Secretary to the Plantation-Office." Besse omits Penn's Postscript.

then shortly follows:—"The Business chiefly insisted upon, is my Popeperry, and endeavours to promote it. I do say then, and that with all Sincerity, that I am not only no *Jesuit*, but no *Papist*. . . . Is any thing more foolish, as well as false, than that because I am often at *White-Hall*, therefore I must be Author of all that is done there that does not please abroad?"

The *Answer* is only sent because of the writer's wish "not to deny a Friend the satisfaction he desires." There is the following PS. :—

"One thing in reference to my self I forgot to mention, I have been by some people with great art rendred powerful, that I might be made guilty, at least obnoxious; which hath often drawn from me this Expression to my Acquaintance: I have all the Inconvenience of a man of Power and Interest, but nothing of the reality or advantage of that Character. One thing I will say, and end; I must do as I would be done by, and cannot with fine Distinctions or popular Humor, absolve my self from that Duty; for, I thank God, I am what I was, and will be what I am, with his help, let the World say what it will, *Farewel*. W.P."

The verses headed *The Man of Honour, Occasion'd by the Postscript of Pen's Letter*, refer, in all probability, to the above Postscript. The piece begins:—

"Not all the Threats or Favours of a Crown,
A Princes whisper, or a Tyrants frown
Can aw the Spirit, or allure the Mind
Of him who to strict Honour is inclin'd;
Tho' all the pomp and pleasure that does wait
On publick places and affairs of State,
Shou'd fondly court him to be base and great."

Penn does not appear by name save in the title.

Corks for Sale

"12th and 13th day of y^e 4th Mo. 1678.

"Memorand y^t this day it was moved in the Meeting whether the Corkes y^t is not vendable here should be ventured to Sea at the Charge of the Quarterly Meeting: To w^{ch} this Quarterly Meeting doth Assent and leaves it to Edw^d Nightingale John Taylor and John Todd to doe as they see meet in y^t Matt^r.—Minute Book of Yorks Q.M. 1669-1681.

At the Q.M. 27 x. 1677 it was decided to raise a stock whereby the poor Friends who were prisoners "might be employed in some labour to their subsistence." It was reported at the next Q.M. that £149 5s. 6¹/₂d. had been then raised. When the accounts were rendered to the Q.M. 25/26 iv. 1679 there had been expended for cork and a cable rope £57 9s. 7¹/₂d., for teaching prisoners to make corks, &c., £2 1s. 0¹/₂d., and for cash paid the prisoners for their wages for cutting cork and picking oakum £18 14s. 10¹/₂d. Corks and oakum had been sold to the value of £37 9s. 4¹/₂d. and there remained in stock £10 worth of oakum and cable rope and 966 gross of corks worth £36. (Note by W. C. BRAITHWAITE.)

Friends in Current Literature

THE annual issue of *The Journal of Prison Discipline and Philanthropy*, dated March, 1913, has been received from Joshua L. Baily, of Philadelphia. Of special interest to Friends is the article on Roberts Vaux, by J. L. Baily. Roberts Vaux (1786-1836) was one of the most eminent citizens of Pennsylvania, and one of its leading philanthropists. He was one of the founders of the Frankford Asylum for the Insane, 1813, and was also a strict Friend, "in dress, speech and demeanor," and "steadfast in the religious convictions inculcated in his youth." His picture is given from a painting by Thomas Inman.

A beautifully illustrated volume from the press of the John C. Winston Company of Philadelphia has been received from Allen C. Thomas, of Haverford—*A Descriptive Account of Friends' Asylum for the Insane [at Frankford, Philadelphia] from its Foundation. . . . Facts and Events in its History, 1813-1913*. There are thirty-five illustrations and several plans. The institution was founded in 1813; 4,421 patients have been admitted since the opening, an almost equal number of men and women; of the discharges, 1,502 were restored, and 503 nearly so. Robert H. Chase, M.D., has been Superintendent since 1893.

A fourth edition of *A Dynamic Faith*, by Dr. Rufus M. Jones, has been published (London: Headley, 7½ by 5, pp. 102, 1s. net).

There are slight though eulogistic references to Friends in *Pax Britannica. A Study of the History of British Pacification*, by H. S. Perris, M.A. (London and Toronto: Sidgwick & Jackson, 8½ by 5½, pp. xvi. + 319, 5s. net). The author is the Secretary of the British Committee of the British-American Peace Centenary.

Wilfred Whitten ("John o' London") has written *A Londoner's London* (London: Methuen, 7¾ by 5, pp. 329, 6s.). In association with Cheapside, the Author cites the story of David Barclay receiving George III. into his residence to view the Lord Mayor's Show in 1761 (p. 283), but David Barclay (1682-1769), was a linendraper, not a banker as there stated.¹

The Recollections of a School Attendance Officer, written by John Reeves, a London Friend, and active in the Ratcliff district, are very interesting and show vividly the early difficulties of work under the Education Act of 1870, and the way in which they were overcome (London: Stockwell, 7½ by 5, pp. 89, with portraits, etc., 2s.).

¹ There are various accounts of this visit extant in print and MS. See, especially, *Trillon, the Place and Family*, London, 1907.

The *Bulletin of Friends' Historical Society of Philadelphia* has commenced its fifth volume, under date Fourth Month, 1913, with thirty-four pages of valuable information respecting Dr. John Fothergill, George Durant of North Carolina, many ministering Friends who died in Pennsylvania, and notes of recent books of interest to Friends. (Prof. Allen C. Thomas, Haverford, Pa.)

A sumptuous volume—*Genealogy of the Descendants of John Kirk, Born 1660, at Alfreton, in Derbyshire, England. Died 1705, in Darby Township, Chester (now Delaware) County, Pennsylvania*—has recently been received as a gift to D. from the "Kirk Family Committee," per Miranda S. Roberts (*née* Kirk), of Doylestown, Pa. The volume was compiled by the last-named Friend and edited by Gilbert Cope, of West Chester, Pa. It contains 721 quarto pages of genealogy and numerous portraits, illustrations of meeting-houses, family residences, etc. In addition to the patronymic Kirk, there are many references to the Betts, Cooper, Fell, Heston, Paxson, Scarborough, Thomas, Tomlinson, Twining, and Walton families.*

"Among the *Journals* of the early Quakers, and especially that of George Fox, there are passages which charm us with their sincerity, quaintness, and pure flame of enthusiasm, but these works cannot as a whole be ranked as literature."

So writes Caroline F. E. Spurgeon, lecturer in Bedford College, London, in *Mysticism in English Literature* (Camb. Univ. Press, 1s. net).

The 43rd Annual Report of the Croydon and Saffron Walden Old Scholars' Association, 1912 (138, Bishopsgate, E.C.), is out, full of matter of interest to alumni of the School and others. There are portraits of James Backhouse Crosfield (President), T. Edward Tawell and W. Russell Frayling (past and present Secretaries), and Gurnell C. Green (Editorial Secretary).

In *Country Life*, May 17th, there is an article on "The Forest Ridge of Sussex," referring to the district of Lindfield, in which article occur the words, "There were also in the same district men of another stamp—the Quakers—whose zeal for social service brought into being the colony of New England at Lindfield, which may be called the first Garden City." The social colony at Lindfield was founded by William Allen in 1825.

In the January number of the *Traethodydd*, the leading Welsh quarterly, the first article appears of a series on the Friends in Wales, from the pen of Mr. J. H. Davies, Registrar of the University College of Wales, Aberystwyth. In this article Mr. Davies endeavours to show

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that the earliest visits made by Friends to Wales occurred in October, 1653. It appears that John ap John's visit to Swarthmoor Hall occurred in July, 1653, and that afterwards he returned to Wales with other Friends and held a series of meetings in Wrexham, about the month of October. Mr. Davies also refers to a Friends' burial ground on the farm of Martell in the Parish of Puncteston, North Pembroke, which has hitherto been unidentified. Occasional meetings were held at Puncteston as late as 1801.

A well-written and appreciative character sketch of "George Fox as a Mystic" appeared in *The Harvard Theological Review*, for January, from the pen of Josiah Royce, Ph.D., Litt.D., Professor of History in Harvard University, Cambridge, Mass. A curious error in a name occurs—"Gerard Amor," a combination of Gerard Roberts and Amor Stoddart, the latter being the name of the Friend in question.

George Fox in Scotland. An Appreciation of the Society of Friends and its Founder, by the sometime minister of the Tron Kirk, Edinburgh, Dugald Butler, D.D. (Edinburgh and London: Oliphant, 7½ by 5½, pp. 132, 2s. 6d. net). This book is divided into two parts—historical and theological, and Dr. Butler is happier in the latter than in the former. The title would lead one to expect a full history of Fox's doings and sayings in the northern kingdom, but there is comparatively little of this even in Part I., of which Part, nine pages are taken up with a long account of Fox's interviews in London with Cromwell.

Dr. Butler's references to Friends in the latter part of the book are kindly and appreciative—the result of considerable study of our principles and practices. He writes:—

"The Quakers form a return, through rediscovery, to the life of the Apostolic age, and as a Christian Church they are of profound significance. The Quakers were practical mystics, grandly heroic, loyal amid suffering to testimony, not flying from it. . . . They testified to the living, inspiring God, speaking not from a distant heaven or a remote past, but immediately to the soul and its condition" (p. 97), and again: "The Quakers, like all healthy positive mystics, do not make vision the end, but the beginning of life. More important to them than vision is obedience to the vision" (p. 108).

The attention of the reader is specially directed to the Appendix to this book, which contains a striking instance of blessing attending the ministry of Deborah Darby and Rebecca Young, during their visit to Scotland in 1804.

The eagerly-awaited life of Margaret Fox is now out—*Margaret Fox of Swarthmoor Hall*, by Helen G. Crosfield, wife of Hugh T. Crosfield, of Tadworth, co. Surrey, and daughter of William Harvey, of Leeds (London: Headley, 9 by 6, pp. 272, 3s. 6d. net). I can bear witness to the great amount of work put into this book, and I am sure that readers will find it a most illuminating life-history of the mother of the early Quaker Church. Mother and daughters are allowed repeatedly to speak

for themselves, and hence we have a vivid picture of a seventeenth century family of good position and earnest religious convictions. Several matters are treated more fully in Appendices, and the book is provided with a Bibliography, Genealogical Chart, and Index. The price is most reasonable.

On page 216, line 9 from foot, read *ten* years.

Constable & Co., of London, have published at 15s. net, *The Life of John Bright*, written by George M. Trevelyan. It is a volume of 480 pages, with a score of illustrations, and it will, doubtless, have a very wide circulation. The book is issued with the authority of the family of John Bright, who have supplied much fresh material.

The *Minutes of the Five Years Meeting of the Friends in America*, held at Indianapolis, Ind., in 1912, have been issued in a volume of 304 pages (Richmond, Ind., Nicholson Printing & Mfg. Co.).

Some time ago R. H. Coats, M.A., B.D., delivered a series of lectures at Woodbrooke on the principal types of piety which have prevailed in England since the Reformation. These lectures have been published by T. & T. Clark, of Edinburgh, under the title of *Types of English Piety*, the types being the Sacerdotal, Evangelical and Mystical. The Author gives Friends no place in the section devoted to the Evangelical Type, although individual Friends are named in connection therewith, as Elizabeth Fry (p. 101) and John Bright (p. 272). Friends are mentioned here and there in the chapter on the Mystic, but their work in the world and for the world seems to be largely overlooked in this book. We read (p. 226) :—

"Mysticism is ill-adapted for the organizing of religion on a large public scale, for states and nations. Nor can it publish it successfully among the masses, or impress men where forms and institutions, ritual and ceremony, are required. By virtue of its privacy, its subjective and contemplative nature, it tends to develop into quietism and to become, as with the Quakers, the religion of a cult or select few, the faith of an educated and refined coterie, whose influence is nevertheless out of all proportion to their numbers."

Indeed, in the following extract, "the Quaker" is used as a term to represent, *in toto*, the mystical type of piety (p. 89) :—

"Whereas the Romanist relies ultimately on the utterances of the Pope, and the Anglican sacerdotalist maintains the principle, 'The Church to teach, the Bible to confirm,' and the Quaker turns from all outward authority to the inner voice, the Evangelical finds his determining authority in none of these, but in God's redeeming act in the person, life, and death of the Lord Christ. . . ."

The sixth Swarthmore Lecture was delivered the evening before the opening of London Yearly Meeting, by Joshua Rowntree, J.P. (formerly M.P.), of Scarborough. It is entitled *Social Service: Its Place in the Society of Friends* (London: Headley, 7½ by 5, pp. 127, 13s. net), and is a most

valuable summary of the work of Friends for the good of those around them. It is to be regretted that in the hurry of production and printing, a few notes are inaccurate. Readers would do well to alter *Stahelin* into *Stahelin* (p. 13n), *Memories* into *Memoirs* (p. 17n), *Robert Vaux* into *Roberts Vaux* (p. 76n). The note to p. 104 makes it appear as though Edward Burrough was the author of *The Beginnings of Quakerism*!

The eleventh supplement to THE JOURNAL, *Extracts from State Papers Relating to Friends*, fourth series, 1669 to 1672, has been printed and will shortly be distributed to subscribers to the Supplements. It will be accompanied, gratis, with a binding-case and title-section for the four series of *Extracts*. Until publication the price for this Supplement, etc., is 3s., afterwards to be raised to 4s. 6d.

A Wayfarer's Faith is the title of a recent book by T. Edmund Harvey, M.P. (London: Wells Gardner, 7 by 4½, pp. 156, 1s. 6d. net). The object of the book is thus described on the publishers' "jacket":—

"The writer, who is a member of the Society of Friends, deals with certain elements of religious life in which all forms of Christianity share: the meaning of priesthood in its widest sense, the place of the prophet in the Church, the age-long struggle between the genius of organization and the spirit of aspiration and revolt, the significance of sacraments in human life.

"The concluding chapters make an appeal for a fresh development of the religious spirit to build up new centres of peace and social healing such as the monasteries once were for another age, finding in common work and common worship the path to Christian reunion."

The Yorkshire 1905 Committee (Ernest E. Taylor, Bannisdale, Malton) has issued several new pamphlets—four excerpts from J. W. Graham's "Evolution and Empire," and others in smaller size.

The latest novel introducing Friends is *A Living Legacy*, by Ruth Underwood (Phila.: Winston, 8 by 5½, pp. 438, \$1.35 net, postage extra). When read, further notice of this book may appear.

M. Ethel Crawshaw, an assistant Librarian in the Reference Library at Devonshire House, London, has written a bright little account of the life and death in prison of Mary Samm, grand-daughter of William Dewsbury, entitled *Prisons of Long Ago. A Little Girl Visitor*. It is published by the London Friends' Tract Association, at 4d. per dozen, or 2s. 8d. per 100. It forms No. 1 of a new Children's Series. May also be obtained from Friends' Book and Tract Committee, 144 East 20th Street, New York City.

The Glasgow Herald, of June 26, says, "It is a remarkable sign of the vitality of Quakerism that five books dealing with the movement itself and with its leaders should appear within a few days of each other."

Then follows a review, about a column long, of Dr. Butler's "George Fox in Scotland," H. G. Crosfield's "Margaret Fox," Joshua Rowntree's Swarthmore Lecture, G. K. Lewis's "John G. Whittier," and T. E. Harvey's "Wayfarer's Faith."

In the same newspaper appears a Letter from our Friend, William G. Smeal, on "Sir Walter Scott's Quaker Ancestry."

There is a long obituary notice of Sir Jonathan Hutchinson (1828-1913), with a portrait, in *The British Medical Journal* of June 28. See also *The Friend* (Lond.), 4th July.

In part 87 of the *Yorkshire Archaeological Journal*, just issued, pp. 270-286, there is a paper by Thomas P. Cooper, of York, on "The Mediæval Highways, Streets, Open Ditches, and Sanitary Conditions of the City of York."

Sir Rickman John Godlee, Bart., President of the Royal College of Surgeons, and a Member of a London Meeting, has presented several of his works to D. His *Hunterian Oration* has been recently delivered, and can be obtained from J. Bale & Sons, Great Titchfield Street, London, W. Sir Rickman Godlee also delivered the Foundation Oration of the London University College Union Society on *Lister and His Work*, and this has been printed as a pamphlet.

Of Dr. Butler's "George Fox in Scotland" (see p. 192), Dr. Hastings, editor of *The Expository Times*, writes:—

"These lectures breathe understanding of Fox's aim and burn with sympathy for his spirit. The book will have far-reaching results. It will send the clergy to Fox's 'Journal.' And the sympathetic discovery of Fox's Journal is an epoch in a man's life, sometimes nothing less than life from the dead."

The Unselfishness of God, and How I Discovered It, by Hannah Whitall Smith, published in 1903, has been translated into German as *Die Selbstlosigkeit Gottes und wie ich sie entdeckte*, with a preface by Dr. C. von Orelli (Basel: Verlag von Kober C. F. Spittlers Nachfolger, 7½ by 5, pp. 228). The same publishing office has issued other German renderings from H.W.S.

NORMAN PENNEY.

If we men are to be effectually reconciled to God, and saved for the service of man, four things at least need to be brought home to us by some supreme manifestation: the moral deformity of sin; the Divine holiness that condemns it; the outreaching love of God that forgives it and restores us; and the perfect human obedience that has been and can be rendered. The Cross of Christ is the greatest moral dynamic the world has ever known, because it satisfies all these needs.

From *The Kingdom and the Cross*, by Edward Grubb, published by the London Friends' Tract Association, 1913, 1d.

Notes and Queries

KEY TO ABBREVIATIONS

D.=The Reference Library of London Y.M., at Devonshire House, Bishopsgate, London, E.C.

Camb. Jnl.=*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.=*The Dictionary of National Biography*.

F.P.T.=*"The First Publishers of Truth,"* published by the Friends Historical Society, 1907.

H.S.P.=The Historical Society of Pennsylvania, located at 1300 Locust Street, Philadelphia, Pa., U.S.A.

ABIAH DARBY (x. 79).—In a record of "Visits of publick Friends to Kelso Meeting," commenced in 1749, by Charles Ormston, Clerk of the Monthly Meeting and kept up by his successors until 1796, Abiah Darby is twice mentioned.

"1759, Sep. 30. By Abiah Darby, Ann Summerland & Andrew Bradley all of Colebrookdale."

"1774.7.14. By Abiah Darby Colebrookdale & Frances Dodgen, Leek Staffordshire, they went from this to Ed. & Returned by Berwick and Alenwick at which Last two places they had Large Mittings in their townhalls with the inhabitants &c."—WILLIAM F. MILLER.

LANCASTER RECORDS OR LEAVES FROM LOCAL HISTORY, 1801-1850. —Reprinted from the *Lancaster Gazette*.—

"Sept. 21/1818. Mrs. Fry the Prison Philanthropist, accompanied by her brother, J. J. Gurney, Esq., of Earlham, Norfolk, visited our Castle, examined every part of it minutely, and expressed much satisfaction on its plan,

and the cleanliness, order, and industry on the men's side of the prison, observing that they had seen nothing like it in other places; and expressed their hopes that the women would be equally well employed and regulated when the new buildings were ready for their reception."

"Sept. 23/1830. The railway between Liverpool and Manchester was opened for passengers and 130 persons (chiefly of the Society of Friends on their way to the Quarterly Meeting at Manchester) were conveyed at a charge of 7/- each. The journey was made in one hour and thirty two minutes. We are subsequently informed 'that the inside fare between Liverpool and Manchester has been fixed at 6/6 and the outside at 3/6' and that the time on the road will be about two hours."

"March 21/1833. Mr. John Dockray (a member of the Society of Friends) was elected a common councilman of the borough. This is the first instance of a dissenter being admitted into that body since the repeal of the Test and Corporation Act."

"January 4/1836. At the County

Sessions, the Earl of Burlington, Dr. Whalley, of this town; and E. Dawson, Esq. of Aldcliffe Hall qualified as magistrates of the county. Dr. Whalley is the first member of the Society of Friends who qualified for the commission of the peace in Lancashire."—
ROBERT MUSCHAMP, Radcliffe.

GILBERT HEATHCOTE RODES.—
The following extract from the Book of Denials, etc., of Derbyshire Q.M. (after 1761, Chesterfield M.M.) has been supplied by Edward Watkins, of Fritchley. The subject of the extract was originally Gilbert Heathcote, the Rodes being added on his coming into possession of Barlborough Hall on the death of his great-uncle, Sir John Rodes, in 1743. He died, unmarried, in 1768, and was succeeded by his nephew, Cornelius Heathcote Rodes, who died in 1825, aged seventy.

A copy of a minute of Chesterfield Monthly Meeting 19/11mo./1761:—

"In answer to our last the Friends appointed brought in the following lines on account of Gilbert Rodes which was read and approved of, so are here inserted:

"Whereas Gilbert Rodes of Barlborough Hall who was religiously educated by his Parents Cornelius & Elizabeth Heathcote deceased, for want of keeping to the measure of Grace given him, has let his mind out & given way to the various fashions & corruptions of the world and persisted in the same for a considerable time, notwithstanding the pious care of his Parents & tender advice of his Friends (who have visited him in a

Spirit of true Love in order to reclaim him from the many lusts he pursued contrary to the rules of our Christian Society of which he was a member) which he has not regarded, therefore this Meeting appointed two Friends to speak to him who brought the following report—That he said he had left us, implying our Society & we need not give ourselves any more trouble on his account; Therefore we enter these as a Testimony against him, denying his being of our Community, unless he comes to true Godly sorrow for his transgression, which he make appear by a change of Life & Conversation, then we shall rejoice to receive him into unity and fellowship with us."

QUAKERS AND GILD RECORDS.—
Samuel Holland admitted a member of the Masons' Company, London.

1717, Oct. 3rd. "This day Samuel Holland was admitted into the Company by patrimony, and being a Dissenter, commonly called a Quaker, he took his solemn affirmation" (*The Hole Craft and Fellowship of Masonry*, p. 252).

He was, no doubt, the son of William Holland, one of the Wardens of the Masons' Company in 1714, and Master in 1717. William Holland is recorded as one of the Assistants of the Company, Oct. 29, 1731, and a Samuel Holland, Sugar Baker, Hoxton, was a Liveryman in 1764.

A.D. 1719. In this year the gild of Feltnakers, Curriers, and Armourers, ordained that no Quaker be taken apprentice, on pain of forfeiting £100 (*The*

Armorial Bearings of the Several Incorporated Companies of Newcastle on Tyne, p. 37).—T. P. COOPER, 16, Wentworth Road, York.

A LANCASHIRE QUAKER REFERRED TO BY MACAULAY. (x. 113).—This was William Stout, of Lancaster, whose autobiography was published in part in the *Manchester Guardian*, and afterwards in *extenso* in a volume edited by John Harland in 1851 (see Smith's *Catalogue of Friends' Books*, ii. 640). The original manuscript autobiography is now in the Public Reference Library, Manchester.—C. W. SUTTON, Reference Library, Manchester.

A similar reply has been received from Robert Muschamp, of Radcliffe.

POULTNEY, OF MARYLAND.—The following extract from the MS. Journal of Richard Champion Rawlins (1819-1898) when in U.S.A. in July, 1840, has been sent by his son, Frank L. Rawlins, of Rhyl, N. Wales.

"Baltimore. The visit which we paid to some 'friends' in the country on this occasion will add one more to my delightful recollections of this country.

"It was to the home of an old lady named Poultny, a 'friend' and not that in name only, she lives in a most lovely little valley, surrounded by hills. All round her dwelling at short distances are the residences of her sons, who all live however, except at night, at their mother's.

"Her eldest son, Philip Poultny, is the 'good kind Philip' of the neighbourhood. It is 'Uncle Philip' as the children call him,

that throws them apples and takes them up to ride in his old carriage. 'Uncle Philip' met with an accident some year or two ago, and is now a cripple for life, but he has seen too much of spirit stirring adventure in the far west to be idle. His energy is indomitable and in spite of his physical maladies, he is a member of the Legislature, and often goes on political expeditions throughout the State of Maryland.

"'Uncle Philip' had acquired a large fortune but he lost every cent by the failure of a bank, he had then a fortune of \$10,000 left him with which he bought and freed 6 negroes who were about being sent to Arkansas. This consumed more than half of his legacy, he is now surrounded by his brothers and sisters, each vying with the other in ministering to his wants and physical necessities. 'Uncle Philip' is a most delightful man to converse with, he has travelled much and is shrewd and observing. Not the least pleasing of my American reminiscences will be found that Sabbath evening with this pleasant family on a Maryland farm."

"FIRST PUBLISHERS OF TRUTH."
—The Henley-on-Thames account, pp. 218, 219, is not at Devonshire House, and is printed from the Oxfordshire Q.M. Minute Book 1671-1746, the book that was at one time in the possession of Dr. Routh, President of Magdalen College (see THE JOURNAL, v. 172).

The transcript should be corrected at the end of the first paragraph which should read, "And I belive two ore three then see Reached y' afterward they Came

to owne Truth, yett sum ware very Rude & abucive & throwing things at him as Gutts they Got from y^e buchs." The last word, is, of course, a contraction for "buchers," i.e. "butchers."—WM. C. BRAITHWAITE, Banbury.

ERRATUM. — For *Langhorne*, read *Laugherne*, page 87. The Editor's mind must have been dwelling on the pleasant visit he paid to Langhorne, Pa., in 1911!

THOMAS AND SUSANNA BROWN, OF VA.—Can any reader give a short biographical sketch of Thomas Brown and his wife Susanna, of Brownville, referred to on page 31 of volume x. of THE JOURNAL? Did he have daughters Frances, Catharine and Pallace, and sons John and Sydney? If not, who were his children, and who was his wife Susanna?—H. C. CAMPION, JUN., 511 South Orange Avenue, Media, Pa., U.S.A.

RECORDS OF WALES.—Thomas O. Lloyd, of The Priory, Warwick, has sent up for inspection and safe-custody in D. an early Monthly Meeting book connected with Dolobran¹ and neighbourhood, Montgomeryshire. On the vellum cover can still be read "The Monthly Meeting Book Begining the 30th 7^{mo} 1690." The first leaf in the book records the Meeting held "26th of the 2^d month 1693," and the last deals with a Meeting held "22: 12^{mo} 1714," but there are remains of other leaves than the sixty now in the book. The Meetings were usually held at Dolobran, occasionally at Cloddiau-Cochion, Coedcowrid,

¹ Pronounce Dol'ob'ran.

Llanwthin and Winsbury, and at times at the houses of William Prinald, John Richards, Margaret Thomas, Sybel Jones and William Reinalds. In most cases the names of Friends present are on record, and among them we notice those of Lloyd, Davies, Griffith, Ellis, Kelsall, Oliver, Endon, Cadwallader, and Reynolds.

The business was not great, but it included the passing of marriages, collection of money, the establishment of Preparative Meetings, as at Trefeglys (1710), and the care of grave-yards. At times we read "No Material business at this Meet," and again "The monthly meeting for the 4th m^o 1700: being appointed at Llanwthin, and freinds Neglecting to com there, noe business was don." For students of Welsh Quakerism—and such, in these days, are increasing—the book contains matter of great value.

JACOBS' BISCUITS (x. 111).—W. F. Bewley writes that he is not the head of the firm, though by several years the senior managing director, having entered the business in 1864. The pamphlet in question was written by Charles E. Jacob.

DUTCH PRISONERS.—In vol. vii. some extracts were printed from a memorandum book in the possession of Fox Brothers & Co., Ltd., of Wellington, Som. Joseph H. Fox, J.P., sends the following from the same ancient business-book:—

"Account with George Croker Fox, of Falmouth, 1781. To Cash Account, George Reynolds, commissary of Dutch prisoners £63.0.0."

This was the time of war with Holland. Prisoners were probably interned at Falmouth. The Weres had a large business connection in Holland, which explains this then large donation of sixty guineas.

Another account with George Croker Fox: "Cash to Sister Mary Fox at Wellington, to pay for pillion—£4.4.0.

Probably George Croker and Mary Fox (his wife—she was daughter of Thomas Were, the senior partner in T. Were & Sons, serge-makers) were on their way to or from Yearly Meeting, and purchased the pillion at Wellington, shewing that they had probably ridden from Falmouth to Wellington if not all the way to London!

WOMEN WRITERS (x. 93).—Correspondents have pointed out that there were other considerable writers than those mentioned, such as Priscilla Wakefield and Mary Howitt. The writer of the article had in view those Women Friends only who wrote on Friendly or other directly religious topics.

MS. OF "THE JOURNAL OF JOHN WOOLMAN."—We are informed by Albert J. Edmunds, of the Historical Society of Pennsylvania, 1300 Locust Street, Philadelphia, that "the autograph of John Woolman's Journal down to 1770" has been presented to that Society. "It contains a distinct prevision of the Seven Years War, dated anno. 1754, as well as other psychical matter deleted by the Meeting."

TIMMINS FAMILY.—Elizabeth Timmins, said to have been a member of the Society of Friends, married a John Thompson of Dover (not a Friend) about the year 1800. She is described as of a family of Hardware Manufacturers resident "in the Shires." Enquirer will be glad of confirmation of her connection with the Society, and of any particulars relating to her parentage, family, and ancestry.—W. E. MARSH, Marston, Bromley, Kent.

LINDLEY MURRAY AND ELIZABETH FRANK.—Is anything known of Elizabeth Frank who edited the *Memoirs of the Life and Writings of Lindley Murray*, in 1827? She was during the latter part of Murray's lifetime a resident in York, but I cannot find that she was in membership with Friends.—T. P. COOPER, 16, Wentworth Road, York.

MACAULAY AND EDINBURGH FRIENDS (x. 11).—On reading the interesting *Memoirs of John Wigham Richardson* (pp. 19, 20), I find that my boyish recollections of the course of events regarding Macaulay's connection with Edinburgh are incorrect. Macaulay did not publish his History, containing the strictures on Friends, until two years after he ceased to be member for Edinburgh; and the reason why John Wigham (together with many others of Macaulay's supporters) deserted him, was, especially, his favouring the grant of public funds to endow the Roman Catholic College of Maynooth. There is little doubt, however, that before the latter burning incident, John Wigham had read the History.—W. F. MILLER.

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1907-8. GEORGE VAUX.
1908-9. JOSEPH JOSHUA GREEN.
1909-10. FREDERICK G. CASH.
1910-11. A. NEAVE BRAYSHAW, B.A., LL.B.
1911-12. AMELIA MOTT GUMMERE.
1912-13. WILLIAM FREDERICK MILLER.

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WILLIAM L. PEARSON, Ph.D., Friends' University, Wichita, Kan.

FRIENDS HISTORICAL SOCIETY.

Income and Expenditure Account for the Year ending 31st of Twelfth Month, 1912.

INCOME.		£	s.	d.
Balance in hand, 1 i., 1912	..	37	19	4
Annual Subscriptions	..	102	13	8
Donation and Life Membership	..	10	0	0
Sundry Sales	..	9	1	0
Subscriptions to Supplement	..	55	6	4
Interest on deposit	..	1	10	5
		<hr/>		
Contributions towards publication of "Swarthmoor Account Book" ..		£216	10	9
		<hr/>		
		£246	15	9

30th of Fourth Month, 1913.

EXPENDITURE.		£	s.	d.
Cost of Printing "Journal," vol. ix.		103	14	1
Postage for "Journal," vol. ix.		..	10	0
Stationery	.. ..	..	5	17
Sundries and Insurance	.. ..	..	2	13
Cost of Printing Supplement No. 10,				
"State Papers," Third Series	..	29	16	6
Postage for Supplement No. 10	..	..	3	0
Balance in hand 31 xii., 1912..	..	91	4	0
		<hr/>		
		£246	15	9

Signed, GEORGE BENINGTON,

Treasurer.

Year of Fourth Month, 1913.

Amount.

Signed, GEORGE BEAISTON.

1913 12 0

1913 12 0

"Subscription Account Book."

Contributions towards Publication of

1913 10 0

1913 10 0

Interest on Deposit 1 10 2

Subscriptions to Supplement 22 0 4

Subscriptions to Supplement 0 1 0

Donation and Life Membership 10 0 0

Annual Subscriptions 103 13 8

Balance to hand 1.1.1913 25 10 4

1913 12 0

INCOME

EXPENDITURE

Income and Expenditure Account for the Year ending end of Fourth Month, 1913.

FRIENDS HISTORICAL SOCIETY.

THE JOURNAL

OF THE

FRIENDS HISTORICAL SOCIETY

For Table of Contents see page two of cover

Thomas Bennet, Schoolmaster, of Pickwick, Wilts

THE construction of a life-history from scattered and often slender data is an interesting if somewhat exacting task.

We have attempted such a task, however, having gathered and strung together what information is available relative to a Wiltshire educationist of some note in his day, and a ministering Friend of some experience in religious work.

Abiah Darby, in her Diary, under the date 1762, writing of her visit to Wiltshire, gives us the first peep into Thomas Bennet's early history. She says, "I think he said he came from Barbadoes & had the grounds of his convincement at Sankey School."¹ A minute of Wiltshire Q.M. (see later) states that Bennet's father died in Jamaica, c. 1722, so we may be safe in associating his earliest days with the West Indies, whence he was sent to England for education.

The school at Sankey belonging to Penketh P.M., presided over by Gilbert Thompson (1658-1719), and by his son of the same name (1700-1768), was noted in its day, and here numerous prominent Friends received their education, as e.g., Edmund Peckover (d. 1767), and Dr. J. C. Lettsom (d. 1815). Thomas Bennet was probably there under the elder Gilbert.

¹ See pp. 79-92, where extracts from this Diary are printed.

Following his school-days in the North, Thomas was received in some capacity into the household of Caleb Dickinson, of Monks, near Corsham, Wilts. This is stated in the Q.M. Minute. Monks House is situated one-and-a-half miles south of Corsham and its inhabitants were Friends of prominence. Caleb and Sarah Dickinson had several young children at this time, and Bennet may have been their tutor-companion. In 1755, other members of this family, Vickris and Elizabeth Dickinson, were living at Pickwick Lodge.

Meanwhile Wiltshire Friends were under much exercise respecting a school for their children. The opening of a school at Corsham was proposed in 1692, but three years later the following is recorded on the Q.M. Minute :—

As to promoting a schoole in this county . . . friends of Melksham proposeth the boarding of children at 7 pound p^a annum (and no place offering so commodious as y^t) its agreed that a School be there set up for friends Children & to bee made worth 30 pound to the Master for one year.

Enquiries, to be made "at London or elsewhere," resulted in 1696 in the appointment of "John Jeffry,² of Hampton psh in Gloucestershire." In 1705, Jeffry was succeeded by John Padley, "a young man from the north," but how long the school was continued, we know not. Apparently it was given up, for in 1721, we read in the Q.M. book :—

1 11 mo. 1721. Charlcoat & Chippenham Monthly Meetings proposed a School Master for y^e County (viz^t) Thomas Bennet who have lived with Caleb Dickinsons for some time, this Meeting approve of it & advises him to settle at Devizes or near thereabouts.

2 2 mo. 1722. Thomas Bennet gave accot to y^e Meeting y^t he hath concluded to begin a School for friends at Melksham next week, & y^e Meeting desires y^e friends of y^e County to encourage him all y^t they can & send as many Children to him as possible.

2 5 mo. 1722. This Meeting was acquainted y^t Tho Bennet did begin a School at Melksham according to y^e 9th minute of last meeting, but his ffather dying lately in Jamaica & making him his executor & finding y^t his affairs there cannot be settled without his presence, he is now gon for Bristol to take Ship accordingly with design to return to Melksham againe as soon as possible.

² The name Jefferys is of frequent appearance in Wiltshire records.

It is not yet apparent in what year Thomas Bennet opened school at Pickwick; perhaps he did not settle at Melksham again on his return from Jamaica. His marriage with Mary — may have taken place after his settlement in the northern parts of the county. The first definite date connecting him with Corsham Meeting is 7 mo. 1725 :—

Joseph Hull inform'd y^e [Quarterly] Meeting that Tho: Bennet is now threatened with a prosecution by Sam^l Twiford for teaching a Grammar School, this Meeting adviseth him to apply to one or two of y^e country Correspondents in order for them to write to y^e Meeting for Sufferings for their advice & assistance when he shall be persecuted.

But it turned out that the intended prosecution was for some reason withdrawn.

In 10 mo. 1725, is recorded the birth to Thomas and Mary Bennet, of Pickwick, of a son, named John—perhaps their only child. The Bennet homestead at Pickwick became a centre of Quaker influence in the district. In 5 mo. 1726, Chippenham M.M. was held at this house, and later the Q.M.; Bennet also frequently represented his Meeting in other parts of the county. From 1726, the minutes of his M.M. were written fair in his beautiful handwriting, and also the minutes of the Q.M., and several Books of Sufferings were transcribed by him. In 1729, Chippenham M.M. records :—

The acct of holding the Monthly and particular Meetings was recommended from that Meeting to this Meeting and Thomas Bennett is desired to transcribe the Same into our Book and a copy thereof to each particular Meeting: And this Meeting taking into Consideration the Care & Charges of Thomas Bennett in finding paper &c for this Meeting have therefore voluntarily collected one Shilling each Meeting Chippenham excepted which we hope will be answered in our next and We desire the like Collection may be made annually. [There were five Meetings.]

In 1727 he was appointed, with other Friends,

To meet together at Devizes and to collect all the Yearly Meeting Epistles and all the written Minutes sent from the Yearly Meeting and make a book thereof together with an Index thereunto, to be always bro^t to this Meeting for ready & easy recourse to the mind of the Yearly Meeting on any point that may come before this Meeting.

In 7 mo. 1727, he attended as a representative the Circular Y.M. for the Seven Western Counties, held at

Marlborough, and in the following year he was at Y.M. in London.

The settlement of an active Friend in the hamlet of Pickwick soon aroused interest in the neighbourhood, and in 7 mo. 1733

Thomas Bennett sent a proposal of holding an Evening Meeting according to discretion or as occasion serves on first days at his house and withal desired the concurrence Consent & approbation of this Meeting which is readily approved of by this Meeting hoping it may be of service.

Next year Corsham reports that "there seems a Great openness amongst our Neighbours who frequently attend the evening meetings held at times at Pickwick." Presumably Thomas took his scholars to meeting at Corsham on First-day mornings, a distance of about a mile.

The School also was reported in 1734 as "a very good Boarding School for Friends' children." There was trouble, however, with the teaching staff. In 1734 the M.M. records that Thomas Bennett's apprentice, William Leigh, "hath clandestinely married Sarah daughter of Anthony Lawrence, of Brinkworth, by a Priest," and only after William had twice expressed contrition was the "satisfaction" of the M.M. expressed. A few months later, Jonas Binns, perhaps another assistant teacher, removed from the district, but Friends could not give him a clear certificate as to conduct :—

For the most part he walked orderly but can't say that it was so wholly & altogether the indiscretion of youth prevailing in some degree to his disadvantage & our sorrow, which he has acknowledged in a Letter sent to his former Master Thomas Bennett.

The exigencies of scholastic life did not prevent our Friend from travelling in the service of Truth, for about this time, 1736,

Thos. Bennett requested of this Meeting a few lines by way of Certificate in his Journeys to and from London which this Meeting consents to and is as follows (viz')

to friends of the Morning Meeting in London or elsewhere.
Dear friends,

Our well beloved friend Thomas Bennett Member of this Meeting having acquainted us with his Intention of Attending the Ensuing Yearly Meeting in London, and desiring a Certificate from this Meeting

We think proper to signifie on his behalf that he is in good Unity with us both as a Member and Minister and his Gift and Labour of Love well received amongst us surely beleiving his Life and Conversation answerable to his Doctrine and as such we recommend him to you, desiring his Growth and prosperity in the blessed Truth in the salutation of which we remain Your friends & Brethren—

Sign'd in & on behalf of
our s^d Meeting.

The receipt of this certificate was entered on the books of the Morning Meeting in London, and the Friend concerned thus liberated for religious service as an approved Minister.

Though residing somewhat aside from the main courses of life and activity, Thomas Bennet was in written communication with Friends more centrally situated. The following letter to Joshua Toft (c. 1689-1769) is doubtless only a specimen of many such from his pen:—³

Pickwick the 22nd 10/mo., 1732.

Dear and Worthy Friend!

Thy kind favour of 6th Jnst: came to hand the 17th which as it was unexpected & not look'd for, Considering the great difference, and inequality there is between us, in respect to our Stations in the Church, both as Members and Ministers, so is it the more acceptable: and calls for my particular acknowledgments, in that thy Condescension reaches to one of the least and meanest of the thousands of Israel; and is no less than the Effect of a measure of that divine Love that the Father of mercies has plentifully shed abroad in thy heart, in order to invite and encourage others to a Constant perseverance, in those things that are holy, just and pure and y^t make for their peace here; and eternal Solace hereafter if truly minded: And tho' the Gift & measure of Grace bestowed on some may be but small, and as it were only one Talent, yet faithfulness and obedience to the measure rec'd, will certainly entitle such Souls to that welcome Sentence at last of well done, good and faithful Servants, you have been faithful over a few things you shall be rulers over many things: Enter you into the joy of your Lord; And it is by true obedience, as I take it, that many of our Worthy Friends, some being entered into their rest, and others still remaining among us, have arisen from small beginnings, to be fixed Starrs in the firmament of Glory and as Way-marks to poor Travellers, in their Spritual progress, thro' this Vale of Tears, Sorrows, afflictions and excercises, to the heavenly Canaan and Land of rest; and as tender fathers and Instruments in the hand of God, to encourage, Strengthen and Lend an hand of help to the distressed & bowed down ones, and to such as go mourning on their way, by Example first & then by precepts, in Exhortations and Doctrine, in order that such may be builded up in the most holy faith: Such helps are very desir-

³ From the original in D. (Crosfield MSS.)

able, and what J have been, in my measure, favoured with at Times, when in a low and suffering State, and have been as blood to my Veins, marrow to my bones and afforded Life to my Languishing Soul. But on the Contrary, where disobedience creeps in, thro' giving way to Grandeur & Ambition, and taking the Jewels of the Lord and decking self therewith, then it is that such are Stumbling blocks in the way of Sober Enquirers, and as way-marks that have lost their Jnscriptions, and unlikely to guide Travellers aright: This has been the case with some among us to the great grief of the honest hearted. And may all such, who are now as Silver Trumpets in the hand of the great Trumpeter, who have been and are still, at times, favoured with an Extraordinary measure of the divine Incomes of Life to the administring Suitably to the States of those present, where-ever their Lotts are cast, viz: Bread to whom Bread is due, and the rod to whom the rod is due, be truly careful, and humbly watchful to defeat the Enemy of their Souls peace, thro' the divine Assistance in all his Attacks Assaults and Allurements, of what kind soever they may be, and keep in mind the old proverb: *Felix quem faciunt aliena pericula cautum*⁴ is what J am in earnest for: J, who am as a Mite in the Treasury, am, at times, concerned in Secret Supplications and Breathings to the Lord of the harvest, that he would, not only send forth and Qualifie more Labourers in his Gospel work and Service, but also preserve, protect and uphold those his faithful ministers, whom he has already qualified, and sent forth and keep 'em humble and low in their own Esteem whatever Encomiums others may be pleased to give them: Surely the more humble the Creature is, the more he sees himself as he really is (viz:) weak and frail, and the more he sees his own Weakness and frailty the more ardent will his application be to the Fountain from whence Strength comes: For (as thou truly observes that 'We have great Cause to be humbly thankfull that in these Easie, yet dangerous Times, a remnant can set to his Seal that Truth changes not') there's the same power, Virtue, and Efficacy in Truth as ever there was; And may the Fountain of all Goodness justice & Mercy still Continue his Care and oversight, to his Children and people and favour them with the Upper & Nether Springs of his Love to the Consolating and refreshing them together whilst here, and receive us all into the full fruition of Bliss and Glory hereafter, is what J sincerely desire.

Dear Joshua! J thought not when J took pen in hand, to expose myself in such a manner, and so largely; but now recollecting to whom J am writing, must crave thy favourable Excuse for so doing not doubting, but thou will Condescend to overlook my Simplicity herein as well as thou hast Complied to visit me wth a few lines: And J do entreat thee that when thy Leisure and freedom shall permit, to visit me again wth thy hand writing, having always a desire of such Epistolary Visits from my near and dear friends, when personal ones can't be Conveniently performed. (Tho' am in hopes of seeing thee soon with thy Nephew,⁵

⁴ "Happy are they who can learn prudence from the danger of others"—a footnote in a modern hand.

⁵ This was, doubtless, Allan Toft, son of Samuel and Lettice (Key) Toft. He was born in 1724 and died in 1746.

Esteemed Friends
The Rushwile & John Davis

Pickwick the 3. green 1799

Your kind favor of 23rd 1811 in answer to mine preceding is thankfully ac-
knowledged. I would have answered it the same the succeeding post but answerable to your direction
and advice I applied to a distinguished gentleman, who I thought had sufficient influence with the
Baron, and I have just prevailed on him as that he intends to drop the Exchequer process and take
his demand by justice warrant and not only in this case a Method for the present demand
but likewise a mode for the future in the style of the same written on 26th of October, and further pro-
poses also to inform him of the others mentioned in my former letter as threatened with a de-
tainer in the Exchequer, by a justice warrant, so that I hope the Exchequer charges of that sort will
be happily avoided at least so long as the present business here will and possibly discontinue
If in the meantime I have any business to do at the Court, I will let you know.

Your obedient obliged Friend
Bennett

Photo. Summerhayes.]

FROM THE ORIGINAL IN D.

[See page 209]

whom thou intended to put to School here) and shall never bethink the Charge of postage &c. let thine come as often as thou art disposed. J am sorry to hear of thy Brother's⁶ Death, but hope 'tis his Gain and inasmuch as Mortality cries aloud in many places, happy and blessed are all those who are living Witnesses (*morte appropinquante*) that the Sting of Death is taken away; these can with assurance, having their Garments washed white in the blood of the Lamb, enter into the heavenly Jerusalem, with songs of Joy and Triumph, where they Live to praise & magnifie his worthy Name, that has thus redeemed them: and that Lives for ever & Ever.

J conclude in dear Love and much Affection

Thy real and unfeigned Friend

T. BENNETT.

Benja Kidd⁷ has been lately thro' our County, watering what thou did plant: J wish we may be worthy of such Visits—

J venture to add: All thy known friends in this County are dearly remembered to thee.

Please in thy next to give me thy meaning to this Sentence, in thine before me, because J do not rightly understand it: viz⁸

'So that Self comes to be made of no reputation, nor do we Spoil the work by Sleighting our Gift because we think it is but small and yet by faithfulness amounts to a Considerable degree of Inward Solace.' (Sleighting our Gift) is what J would have unfolded: The Gift in my opinion, tho' never so small ought not to be Slighted but embraced & loved for the Givers Sake.

Note after J had Sealed the Letter was willing to break it open again myself, please to remember me kindly to my friend & Quondam Schoolfellow Sam. Lucas.

[Addressed]

To Joshua Toft

att his Seat att Leek

Staffordshire.

The year 1740 was still young when small-pox broke out in the School, and not long before there had been difficulty respecting tithe (see reproduction of letter to Friends in London⁸), but these troubles were doubtless mitigated by the help of a valuable assistant, John Gough⁹

⁶ Samuel Toft died in 8 mo. 1732, aged thirty-six. His brother Joshua appears to have become the guardian of his nephew, Allan.

⁷ For B. Kidd (d. 1751), see THE JOURNAL, v. x.

⁸ Photographed from the original in D.

⁹ John Gough (1721-1791) was the son of John and Mary Gough, of Kendal. At about the age of fourteen he entered Pickwick School as Assistant. He was upwards of twenty years a schoolmaster in Dublin, and became in 1774 head of the boarding school at Lisburn, where he died. His *magnum opus* in literature was his *History of the People called Quakers*, in four vols., 1789-90. He also wrote treatises on arithmetic, grammar, etc.

by name, who had been some four or five years in Bennet's employ. When, somewhat later in 1740, Gough applied for a certificate of removal, the Friends of his M.M. express great esteem for him in the following words:—

John Gough the bearer hereof, having resided near four years within the Verge of our Meeting, with our Friend Thomas Bennett Schoolmaster, as an Assistant to him in his School, and purposing to remove into Ireland to settle there if a proper place offers . . . We think proper hereby to certify you, that during his service with the s^d Thomas Bennett . . . his Behaviour & conduct . . . have been entirely consistent . . . and that he discharged himself faithfully in his late Master's service both with honour & reputation. . .

Gough's place was taken by Anthony Hatsell, of Kendal.

We know little of the Friends who passed through Pickwick School—one scholar at least became a noted man, Bristol's great philanthropist, Richard Reynolds (1735-1816). In a memorandum respecting him, printed in *Reynolds-Rathbone Diaries and Letters*, 1905, p. 171, we read as follows:—

1741 to 1750, Richard Reynolds was taken as a Boarder to the School of Thos. Bennet at Pickwick in the County of Wilts, the 11th of 2d Month, 1741, being 5 years, 5 months, and 10 days old, and continued there till the 7th Month, 1750.

Poor little fellow! we hope his school-fellows were kind to him.

During the next year or two, religious visits were paid "westwards," and also in Berkshire and Hampshire, and on the 11th of 4 mo. 1749, an interesting event occurred—the marriage of John, son of Thomas Bennet, with Hester, daughter of Samuel Rutty, of Melksham. The Rutty family was prominent in Wiltshire Quakerism. John Rutty (1698-1775), the noted doctor and writer, was a member of this family, who removed to Dublin in 1724. John Bennet must by this time have become a valuable assistant to his father, and probably liberated him for the religious work he engaged in freely at this period of his life. The School still flourished. A minute of the Q.M. of 4 mo. 1761, runs:—

As to the Eighth of last the following answer is directed to be delivered by our deputies to the Yearly Meeting in London, (viz) With respect to Encouraging Schoolmasters, this meeting taking into

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Grace = Thomas WEBB
b. 1764. of Melksham,
m. 1793. formerly of
d. Bristol.

Elizabeth
b. 1766.
d.

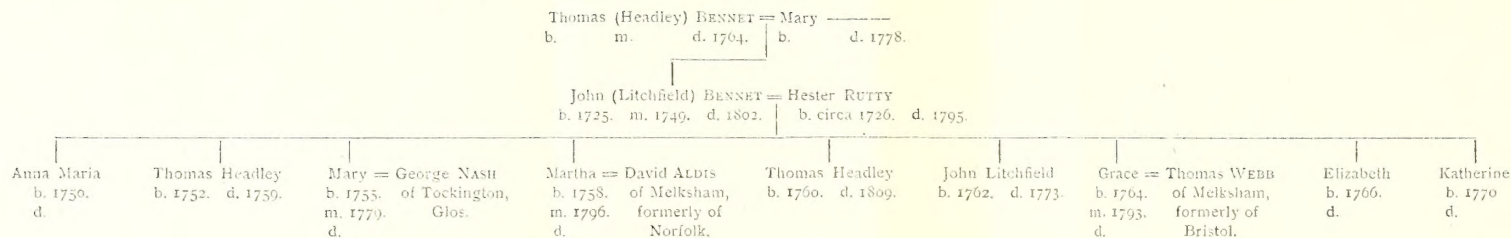
Katherine
b. 1770
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The nomenclature of the Bennet family is interesting in that it contains quite early instances of two "given names," although neither father nor son appears to have made use of the Headley in one case, and the Litchfield in the other.

consideration the proposal reports that this County has been, for many years, and is still supplied with a Schoolmaster, who was accepted, in that capacity by the approbation of the Qua. Meeting, and who is willing still, to serve the County and Society in that Station, in case provision could be made for the Education of poor friends child^{en}.

And now the end draws nigh, but of the closing scenes of Thomas Bennet's life we have no account. He was present at a M.M. on the 19th of 3 mo. 1764, and this is the last notice of his attendance. His demise took place on the 10th of 7 mo. 1764, and his burial at Pickwick on the 13th. Three days later the M.M. decided to hold its next sessions at the house of *Mary Bennet* at Pickwick.

Fortunately the son was prepared to take the father's place. At a M.M. held at John Bennet's, 10th of 9 mo. 1764:—

John Bennet also acquainted this Meeting that he intends succeeding his late Father Thomas Bennet in Teaching the school at Pickwick, which our Deputies are likewise desired to lay before the next Q.M. for their approbation.

This met with the approbation of the Q.M. John Bennet was also installed in his father's place as "writer" of M.M. and Q.M. minutes, but the handwriting of father and son was so similar, it is difficult to state when the break was made. Between them they wrote the Q.M. minutes from 11 mo. 1726, to 9 mo. 1774, and M.M. minutes from 8 mo. 1726, to 7 mo. 1775.

There is no information at hand as to the future of the Pickwick Grammar School. It may be that John Bennet resigned his position, or the School may have been given up—in the record of the death of his son John, in 1773, he (the father) is termed "weaver," and he is styled "yeoman" at his own death in 1802.

In 1800, Pickwick appears in a list of Wiltshire Meetings, the hours of the gathering being First-day at 11 and Fifth-day at 11. In 1815, the Meeting was held monthly in summer, and later in the year closed entirely.

Here we must leave the family, adding only a genealogical table, which will show the connection of the family with Wilts Quakerism down to the beginning of the nineteenth century, the last entry in the Registers being the death of Thomas Bennet, yeoman, of Pickwick, in 1804, aged forty-nine.

Record of Friends travelling in Ireland, 1656:1765

Concluded from p. 180

1713.

2^{mo} 9th. Tho^s Wilson of the Province of Leinster (he stayd y^e 6th & first days Meetings & went to Bandon) with whom ffr^{ds} were well comforted & rejoiced in the Lord for y^e good providence of his Visit he was very Divinely opened to y^e states of both Elder & younger the latter often came to his remembrance that if they will be faithful to the Lord he will make them Instruments in his hand to preach the Gospel, But withal he prophecied that trying times must first come & the Whore will drink of the Blood of y^e saints once more but her Reign will be short &c.

17th. Will^m Dover came to Visit friends of this place & did the like to Bandon.

Peter Fearon (a Nephew of y^t Peter Fearon mentioned in page () happened to be bound to sea for Pensilvania & stayd here a few days having a Publick Testimony. The Ship came from Liverpool put him ashore^s at Dublin and he came by land to meet her here.

22^d 3^{mo}. Tho^s Wilkinson a 3^d time Will^m Armstrong 2^d time. their coming was just to the Pro: Meeting, were very fresh in their Ministry, by whom friends were well refresh'd & satisfied in their Services.

30th. John Hall who had been here in a Message extraordinary to friends of Ireland in the year 1693 tho bu[t] short in the expressive part, came now in a more publick service, stay'd the first day Meetings and went to Castlesalem & had a Meeting at Bandon in which places (as in general he did) & particularly in Corke Meeting give Warning of great calamities to come in this Nation, which the late war was little to, for that (said he) the Lord will send a great Plague to this Nation and to this City of Corke, so that many thousands will die thereof

^s From this point (the foot of p. 39 of the manuscript) the handwriting changes.

and they shall lie dead in their streets and Houses, and the stench thereof will be so great that there will scarcely be people enough left to bury them, ascribing the cause thereof to the great Pride and abominable sins this nation abounds in, and hath not been humbled under the great deliverances, mercies & plenties, which hath been enjoy'd since the late war, also by way of Prophecy said that the time will come that a Prince will sit upon the throne in England that will receive the Truth & govern in righteousness.

5th 2^d. John Salkild from Pensilvania William Baldwin of Lancashire came to visit friends of this Nation was at the Prov. Meeting at Clonmell, and so to Corke & other Meetings of this Province.

12th. Margaret Satterthwait (by her Maiden name) who came sometime past in the service of Truth is come now a Wife to Joseph Hoare of Corke who went into Lancashire & married her there.

16. William Copely [Copeland] of Yorkshire serge Maker came to visit friends of this nation, he was weakly in body and aged, and went no further than Corke.

7th 19th. George Rooke, Paul Johnson, of Dublin, came to our Pro: Meeting at Limerick, the first went to visit friends of the County Tipperary, the latter came to Corke and return'd by way of Youghall.

8th 3^d. Elizth Jacob, Abigail Craven, came to our first day Meeting at Corke and had three Publick Meetings that day, to the comfort and satisfaction of friends, the motion for coming chiefly belong'd to Abigail.

10th 14th. Richard Sealy came to our Pro: Meeting in Corke, he visited Charlevill, Youghall, Limerick, the County Tipperary Meetings & Waterford.

11th 4th. Luke Cock a Yorkshire Friend, John Greer, of Ulster Province.

8. Nicholas Lock of the pro: of Leinster landed from England.

31. Elizth Jacob had a Meeting at Kinsale on y^e 1st day of the week.

1714.

1st 27. Elizth Rawlinson came a second time in Truth's service accompanied by a friend of Lancashire

not publick, stay'd first days Meetings, 2^d day went to Bandon, & 3^d day was at Cuppage Hillary's Marriage & so on to Charleville.

2^d ^{mo} 17th. James Wilson of about Westmorland came to Corke the day before the Pro: Meeting (with a friend a young man his Companion) and was largely drawn forth in several Meetings, against the unfaithful disobedient and careless professors of Truth in whom the love of the world and coveting after y^e Riches and greatness thereof, had drawn them from their love to Truth, and that without returning to their first love &c. whilst their day of visitation lasted wou'd end in sorrow and exclusion from the Bridegrooms Chamber.

Daniel Rigby of Cumberland, came another way to the same Pro: Meeting who had been here in the year One thousand Seven Hundred.

19. Will^m Baldwin who had been here in Truths service with John Salkild last 5th ^{mo} arrived here from Liverpool in a ship bound for Pennsylvania wherein were many families going there also, he had several Meetings here before friends of the Province separated, and visited Youghal friends, He was a man of very exemplary life, & sound & weighty in his Testimony.

3^d ^{mo} 29th. Robert Robertson of the North came to Corke to the Province Meeting.

4th ^{mo} 19th. Ellis Lewis a Welsh friend but a dweller in Ulster Province, visited friends Meetings as far West as Skibbereen.

10th ^{mo} 11th. John Barecroft and Mungo Bewley of Leinster province visited the Meetings of this Province, and went as far West as Castle Salem, John meeting with an express from home [25th] left Mungo in the County Tipperary, who came again to Cork to the Province Meeting.

William Dover also was at this province Meeting he came three days before it.

11th ^{mo} 27th. Charles Howell first having visited several Meetings of this Province, came to Corke ten days before the Pro: Meeting he having on his mind a previous visit to the Western parts, and being accompanied by George Bewley and other friends, he had a Meeting at Kinsale, Baltimore, Skibbereen and then Bandon and so to the Pro: Meeting at Corke.

1st $\frac{\circ}{m}$ 18th. John Barecroft the Ninth time came with his wife who also had a service in Meetings. It was the Pro: Meeting & went no farther, returning back to Leinster.

1715.

1st $\frac{\circ}{m}$ 30th. Thos Wilson Jas Dickinson landed this day from America, stay'd one week day Meeting and went directly to Mountmellick Pro: Meeting.

4th $\frac{\circ}{m}$ 11. Joshua Northall Ralph Stevenson to the Province Meeting at Corke.

5th $\frac{\circ}{m}$ 12th. William Greenup Will^m Brookfield a Second time accompanied by a Young Man out of England viz. Samuel Peacock also by Will^m Brookfield from Dublin, they went to Bandon and West as far as Skibereen then to the Pro Meeting at Clonmell.

6th $\frac{\circ}{m}$ 16th. Richard Ransum of Norfolk a Miller, Thos Lightfoot of Leinster Province, they went to Bandon & Castle Salem.

30. Susanna Saunders her dwelling was at Clifton in Bedfordshire. [She died at Lurgan.] Benjamina Padley of London. Margaret Fawcet with her sister in law Sarah Barrow of Lurgan, the said Marg^t was here in the year 1700 (with Mary Crouson) her name then was Barrow, again she came in 1709 her name then was Minshall, she stay'd here 6th & first day's Meetings & went no farther, she dwells now in the County Antrim in Ulster.

9th $\frac{\circ}{m}$ 21st. Jonas Shaw George Delap, of Ulster they went to Bandon.

10th $\frac{\circ}{m}$ 15. Margaret Langdal of Burlington Yorkshire, Sarah Collier of Lincolnshire unmarried, they went hence for England.

11th $\frac{\circ}{m}$ 7th. James Greer John Nicholson of Lurgan they went as far as Skibereen.

1st $\frac{\circ}{m}$ 13th. Joseph Gill Gregory Russell of Leinster Province they went to Skibereen.

1716.

4th $\frac{\circ}{m}$ 1st. John Fallowfield (a 2^d time) after staying 6th & first days Meetings, he went on 2^d day to a Meeting at Bandon and 3^d day had a good

meeting at Kinsale, 4th day he had a Meeting at Corke Meeting House, on occasion of Peter Thompson's burial, a master of a Ship who died at Cove, the Registry of burials is more particular of him and John Fallowfield's farther Service at the Grave.

4th \approx 27. Henry Atkinson Richard Waite a Second time, of Cumberland. They had a Meeting at Bandon & Castle Salem & only the First days Meeting here.

5th \approx 29th. Thomas Story who had been here in 1698 landed here from Bristol and came to town timely to our afternoon first days Meeting and stay'd about two weeks, visited Bandon Meeting and had one Meeting at Kinsale.

6th \approx 4th. Joseph Richardson of Lincolnshire Eleazar Sheldon of Leinster, to the Pro: Meeting.

7th \approx 15. John Danson came to the Pro: Meeting in Corke and had been here in the year 1678.

8th \approx 21. George Gibson from Kingham Edm^d Peckover from Wells County Norfolk, were at our Pro: Meeting & no farther.

10th \approx 12th. James Hoskins came hither and stay'd about twelve days & went no farther.

20. Tho^s Wilson came here by way of Limerick stayed the 6th and 7th days Meetings, James and he went to Youghall.

11th \approx 1. George Bewley of Cumberland 2^d time, David Hodgson his kinsman, both went to Bandon.

5. James Bates from Virginia, Geo: Chalkley from London, they came first to Dublin and visited friends of this Nation, George & he visited Youghall Meeting, George took passage to Bristol, James stay'd till the beginning of the second Month and went off in a Corke Ship bound for Virginia.

19. Tho^s Story aforesaid since his landing here and visiting friends Meetings in this Nation, as also having had Meetings among the Worlds People and Professors came again to Corke, & stay'd about 16 days, in which time many flock'd to the Meetings of the greater Sort, and the Testimony of Truth was magnified thro his Ministry, also one time at a Friends Marriage he had an extraordinary auditory and the Lord's Power was eminently over the Meeting, which was so greatly

throng'd that the house cou'd not contain the People, he had another Meeting Forenoon & Afternoon on the first day at Kinsale, and upon going thro' Mallow, had a Meeting there among the Town's People.

1717.

4th $\frac{2}{m}$ 21. Deborah Bell Margt Oliffe from London, they stay'd here a considerable time and had several Meetings, went to Youghall & Bandon, & stay'd some time after, till they went towards the County of Tipperary, in most of these Meetings Deborah was much concern'd to stirr friends up to their Duty, in a Remembrance of the many blessings and mercies bestowed upon them, and that none thro' a wrong use of these favours may render themselves so unworthy, as to cause them to be turn'd into a curse, & not a blessing; and warn'd some who were as in the Eleventh Hour of their Visitation not to delay time any longer, lest they should come to be wrap'd up in thick darkness and so partake of eternal night and then they would wish they had never been born, after they had taken their leave of friends here they went hence in order to visit friends in the County Tipperary, & so into Leinster Province, but in the way about Sixteen Miles from Corke, Deborah was taken very ill, so that she was forc'd to return and came here the 17th of the 5th month with her Companion and friends that accompanied them from hence, where she hath continued having had several Meetings amongst us to the great satisfaction & comfort of friends, the Testimony of Truth being often exalted over the heads of Transgressors, she often spoke Prophetically of the Lords work to be carried on in the Earth, and the great trouble and anxiety of Spirit that would attend the careless and unconcerned in Sion, they continued with us from their first coming hither for about two months and then took shipping for Bristol. She was a Woman extraordinarily gifted and well Qualified for the work of the Ministry.

5th $\frac{2}{m}$ 20th. Elizabeth Jacob accompanied by Elizabeth Pease came here on purpose to visit friends, she continued first & 3^d Days Meetings and had a Meeting for the young Folks third day afternoon and so returned homewards a fourth day.

6th $\frac{a}{m}$ 9. John Peacock from Hambleton in Scotland travel'd hither on foot and did so thro' the Kingdom having some infirmity attending him that he could not well bear riding.

29. Mary Howard from Essex, Marg^t Copeland Westmoreland, had Meetings here 6th and first days, Mary went into the West as far as Castle Salem and return'd fifth day, they continued here 'till second day after and set forward to Charleville.

7th $\frac{a}{m}$ 20. Elizabeth Townsend Rebeccah Jopson, two plain Women from the north of England, they continued here only first days Meetings, were sound & weighty in their Testimonies, and were for exalting the Ancient Testimony of Truth in respect to plainness in Apparel &c.

24. Thomas Burton Joseph Gurney from Norwich stay'd 3^d & 6th days Meetings, were at our Province Meeting, had a Meeting with the Young People a third day in the Afternoon & went hence to Youghall.

10th $\frac{a}{m}$ 21. Richard Sealy to our Province Meeting.

12th $\frac{a}{m}$ 8. Thos Harrison from the North of England, stay'd first days Meetings, went to Bandon, was at our third days Meeting & from hence to Charlevill.

1st $\frac{a}{m}$ 5th. Elizabeth Jacob Abigail Craven came to visit friends as also Marg^ret Hoare who then lay very weak, they were at our 6th 1st & 3^d Days Meetings, and had a Meeting with the young People of both-sexes, First day after being the 10th Inst and our Pro: Meeting, they had (with concurrence of friends) a meeting at Kinsale, accompanied by Cha: Howell and other friends of y^e Province & of Corke, which Meeting was pretty quiet, the people attentive and to the satisfaction of friends. Abigail continued here 'till the death of our dear friend Margaret Hoare which was the 24th Inst to whose Burial Elizth Jacob return'd with other friends from Limerick, and Charlevill, the Corpse being brought to the Meeting House there was a great gathering of People, and many of those of Note were present, the Testimony of Truth exalted suitable to the occasion & in respect to our deceased Friend, of her Labours, Travels, & Concern for the welfare of Sion. Many were tender'd & the Meeting ended in a solemn manner.

1718.

3^d $\frac{a}{m}$ 31st. John Adam Will^m Pickerin from about Yorkshire stayd our first day's Meeting & went hence to Youghall.

4th $\frac{a}{m}$ 7. Rachel Tucker Ann Pengelly from about Exeter they landed at Waterford and came thence to our Pro: Meeting.

6th $\frac{a}{m}$ 6th. Mary Hoskins Elizth Stamper both Sisters from London, the first married the other a maiden friend they took shipping hence for Bristoll.

7th $\frac{a}{m}$ 8th George Rooke Will^m Brookfield from Dublin were at our third day Meeting, went to Bandon & Castle Salem and had a Meeting a sixth day at Kinsale the people very quiet and attentive tho not so many as are usually on a first day, they were at our first day's Meeting and went hence next day to Charlevill.

27. Sarah Ealand from Yorkshire Kath: Storrs from Derbyshire came here two weeks before our Pro: Meeting, went in that time a fourth day to Youghall & return'd sixth day, stay'd our first day Meetings, and went to Bandon a second day, from thence to Kinsale, and had a good Meeting there a third day, & returnd to our sixth days meetings and continued here untill y^e Pro: Meeting was over, and went hence wth friends to Waterford, in all which Meetings amongst friends they were zealously concernd for the growth and prosperity of Truth and against a loose libertine spirit, but especially Sarah who was a Woman largely gifted and well qualified for the work of the Ministry.

9th $\frac{a}{m}$ 21. John Barcroft & Elizabeth his wife from Leinster were at our Province Meeting and had a Meeting with the young People of both sex 3^d day afternoon, they went hence with friends into the County Tipperary, they seem'd well satisfied wth their visit.

12th $\frac{a}{m}$ 5th. Richard Sealy had a Meeting at Dungarvan in his way to Corke with Mungo Bewley.

6th. Mungo Bewley Alex^r Shelley had two meetings on a first day at Kinsale, one at Baltimore, one at Skibereen and in their return had an opportunity with the family at Castle Salem, and a meeting at Bandon and so to the Quarterly Meeting at Corke, after which they had a Meeting at Tallow and Caperquin.

1719.

4th & 10th. Mary Ellerton, Yorkshire, Mary Nickson, Lancashire, were at our sixth & first days Meetings, & second day had a Meeting with the young People, third day had a Meeting at Bandon where Tho^s Rigg's Marriage was accomplish'd, they went thence to Baltimore, had a Meeting fifth day morning and one at Skibereen in the afternoon, sixth day at Castle Salem, and return'd that Evening to Bandon, next day to Kinsale where they had two Meetings on first day, return'd to Corke that Evening, were at the Women's three Weeks Meeting next day and our third day meeting following, they stay'd 'till fifth day and then went towards Limerick.

5th & 1st. Samuel Hopwood Cornwall Peter Williams not Publick Exeter, they were here about two weeks in w^{ch} time had several Meetings, and Samuel was ardently concern'd for the promotion of Truth, and growth & Prosperity of Sion, he spoke Prophetically that the Lord was about to concern some in our Meeting for his work & service in the Ministry and would make them valiant for his name, if they would be but faithfull, he was sound and weighty in his Testimony. They went as far as Castle Salem and went hence to Charlevill.

15. Jonas Shaw from the North was here sixth and first days Meetings & went as far as Bandon.

24. Robert Collier Lincolnshire, Paul Johnson Dublin.

7th & latter end. John Turner Lurgan took shipping here for England.

8th & 15. Joseph Gill Dublin, Abraham Fry, Kings County, were at our Province Meeting.

17. Caleb Granger Durham, Tho^s Greenwood, Westmorland to Bandon and Castle Salem.

10th & 2^d. Samuel Wilkinson Antrim, went as far as Bandon, was here at our Sixth day's Meeting, and stay'd till third day it being our Province Meeting.

5th. Robert Sinclaire of Connaught was at the Province Meeting, Samuel and he went hence to Youghall.

1720.

2^d & 6th. Deborah Bell who with her Companion took shipping here for Bristoll in 1717, landed here this

day from Bristoll to the Joy and Comfort of friends, she tarried here some time and went hence through Meetings in the County of Tipperary &c. in order for the Half Years Meeting.

3^d $\frac{a}{m}$ 24th. Deborah Bell aforesaid having been at the Half years Meeting and visited friends in her return, by the way of Mountmelick &c. came here this day, where she continued, having had several satisfactory Meetings with friends of this city, till the 9th of 4th $\frac{a}{m}$ at which time she took shipping for Bristoll.

17. Benjamin Holme who was in Truth's service in America, landed at Kinsale and came to Corke this day soon after the Meeting was gather'd.

4th $\frac{a}{m}$ 23^d. Ann Orde Mary Scott Durham. Two plain honest minded friends, went hence to Bandon & Castle Salem, having been first at our 6th and first day's Meetings, they return'd & were at our Pro: Meeting.

29. Joshua Fielding from London, stay'd our Pro: Meeting. Catharine Raile landed here from Bristol, she had been here in the year 1712 with Mary Trueman, but came now without a Companion.

6th $\frac{a}{m}$ 4th. Alce Alderton Elenor Moore Yorkshire were at our 6th & 1st day's Meetings, went to Bandon a 2^d day and had a Meeting there, next day return'd in the afternoon, and because the Pro: Meeting at Waterford was to be on the first day following, there was a Meeting for all friends appointed on fourth day afternoon, and so being clear went next day to Youghall in order for the Pro: Meeting, Alce seem'd to be prophetically engag'd that the Lord wou'd concern some in our Meeting in an eminent manner for his work & service it they were but faithfull.

10th. Ann Erwin formerly Wilson came here this evening, went next day to Bandon and Castle Salem return'd seventh day and was at our first day Meeting.

11th $\frac{a}{m}$ 26th. Benjamin Kidd, Yorkshire, Jona: Eves his Compā from Leinster, they had a Meeting at Castle Salem, and one in their return at Bandon, its to be remember'd that at the Meeting at Castle Salem Benj^a Kidd said that was a fresh visitation from the Lord to that Family, and if they did not make good use of it,

he believ'd (or to that Effect) they may never have another, or the like again.

28. Paul Johnson was at our Province Meeting.

1721.

2^d $\frac{a}{m}$ 7th. Joshua Northall & James Pim, a young man, was at our first day's meeting and went on third day to Killcommon, Joshua was much concern'd to stirr up friends to diligence and more circumspection in conversation.

7th $\frac{a}{m}$ 11. Deborah Elly, Ross, Mary Martin, formerly Haywood from Dublin, they went as far as Bandon, and were at our sixth and third day's Meetings.

13. Richard Sealy Waterford was at our sixth and 1st day's Meetings, and third day was at the Marriage of Geo: Knight & Fra: Griffiths.

19th. John Thompson of Westmoreland went as far as Bandon, and return'd the same day, and was at our Sixth day's Meeting.

9th $\frac{a}{m}$ 18th. Geo: Bewley John Hodgson, Cumberland, John Burton Yorkshire, Joseph Watson Cumberland, 3^d $\frac{a}{m}$ 14th 1721. John Richardson Joseph Bunting, of Yorkshire 3^d $\frac{a}{m}$ 16th 1721. Jos. Bunting & Jos. Watson went as far as Bandon, John being unwell could not go, they all stay'd here our Quarterly Meeting, and had a Meeting with the youth of both sex, which was very serviceable and hope will be remember'd.

5th $\frac{a}{m}$ 2^d. Mary Brockelbank Elizabeth Fisher, Kendal stay'd here third day 6th and first days Meetings, they visited friends of Bandon, & went hence to Youghall.

6th $\frac{a}{m}$ 21st. Mary Wyatt and Susanna Thornton landed here from Bristoll, stay'd here sixth, and first days Meetings, this being the 3^d time Mary was here.

7th mo. 17th. Esther Clear of Pensylvania having been some time in England, in the service of Truth came accompanied with Sarah Lay of London to visit friends of Ireland, they had a Meeting at Kinsale, and were at our first, second & third days Meetings.

1722.

3^d $\frac{a}{m}$ 8th. Joshua Northall, Jacob Fuller John Barecroft Leinster.

9th $\frac{a}{m}$ 11th. James Dickinson John Erwin of Cumberland, went to Bandon and had a Meeting at the

usual time, and an evening Meeting very large and full to great satisfaction, went thence next morning to Kinsale had a Meeting there, the People very orderly, stay'd three days at Corke, being the Quarterly meeting, and had a Meeting with the youth of both sex and on the sixteenth set forwards towards Limerick.

1st ^o 22^d. Elizabeth Kendall Grace Smithey.

1723.

4th ^o 26th. Henry Jackson, Yorkshire.

28th. John Apleton landed here from Philadelphia, Michael Williams, Samuel Hopwood. These three were at the Province Meeting

Elizth Pease Elizth Wilson these were also at the Pro: Meeting and had also a Particular Meeting with our young People, where Sam^l Hopwood was very powerfully open'd, & drawn forth tow^d our Youth, as was also Henry Jackson.

6th ^o 2^d. Samuel Hopwood return'd here, where it was remark'd that he said, the Lord would cut off some of our Young men, and make them Examples of his wrath if they did not speedily repent, pressing them to bow to the small but lovely appearance of Christ.

8th ^o 19th. John King Cheshire Will^m Tomlinson Lancashire.

12th ^o 29. Joseph Gill Samuel Sheldon Dublin, they had a Meeting at Kinsale, & Bandon & stay'd y^e Pro: Meeting.

1724.

7th ^o 26th. John Fothergill Yorkshire John Ashton near Birr, they had a Meeting at Skibereen, Castle Salem, Bandon and Kinsale, return'd to Corke and went hence to the Pro: Meeting at Limerick.

28. Michael Williams was here at a third day meeting, and went hence to the said Pro: Meeting.

8th ^o. Nicholas Harris Abigail Boles had two Meetings at Kinsale on a first day which were to satisfaction.

17. Richard Sealy was at our first and third days Meetings, and had a Meeting a fourth day at the Meeting House, where the corpse of Ebenezer Pike was brought for want of sufficient room at the House.

10th ^o 18th. Julian Frankland Yorkshire Sarah

Jackson Lancaster, went to Bandon & return'd to the Province Meeting at Corke.

8th mo 26th. Elizabeth Jacob came to our Province Meeting and stay'd our third days Meeting.

11th mo 29th. John Fothergill return'd a second time into these parts, and had a Meeting at Mallow in his way here, which was large and to great satisfaction, he was at our following first days Meetings in which he was closely concern'd to stirr friends up to a lively concern, and to quit themselves of the world as much as possible, and those that were behind in their Duty may come forward in a holy zeal for the Lord & his Truth, he was next day at our Men and Women's Meetings at which he was very serviceable both in advice and Counsell in Truth's affairs, after Meeting he went to Bandon, and next day to Skibereen where he had a Meeting which began at the third hour, and next day being the 4th day of the week had a Meeting at Baltimore to great satisfaction, next day had a Meeting at Castle Salem of good service to that Family, after Meeting went to Bandon, and had a Meeting there which began about the 6th hour, and was to satisfaction, many of the Town's people flocking in, and next day being 6th day had a Meeting at Kinsale and that evening came to Corke, and stay'd our Pro: Meeting, which was the first day following, he stay'd till third day, and had a Meeting with the Youth of both sex, and 4th day left this in company with friends of the County Tipperary, all the Meetings he had with friends here were generally to satisfaction, he labouring fervently for the good of friends in general, being an able Minister of the Gospel.

1st mo 20th. Thos Baker was here at our Province Meeting and went home to Youghall.

1725.

4th mo 31st. Kath Miller Hannah Judd Leinster, they went as far as Castle Salem, return'd to our first days Meeting, were at our third day Meeting & went hence to Youghall.

5th mo 25th. Richard Sealy, Waterford, Benja^m Holme, Yorkshire, John Russell, Meath, Paul Johnson, Dublin, Jona: Barnes, near Birr, Were all at our Pro: Meeting and had a Meeting with the Youth of both Sex.

Daniel Whitton, Carlow, John Ashton, near Birr, were here likewise a third day after our Province Meeting.

6th \cong 2^d. Benj^a Holmes Paul Johnson had two meetings at Kinsale on a first day, one of which was very large, the people in general pretty quiet & to good satisfaction.

7th \cong 10th. Abigail Thompson, Yorkshire, Elizabeth Wilson, Kendal, came to Corke from the Pro: Meeting at Limerick, they went to Bandon, Castle Salem, & Skibereen, in their return Elizth having a concern on her Mind to have a Meeting at Kinsale, notice was given to friends at Corke, some of whom with Benj^a Holme came there a first day morning, and had two good meetings to general satisfaction, they went hence to Youghall.

8th \cong 18th. Benja^a Holme who came to Corke the latter end of the 5th \cong in the service of Truth, had diverse meetings amongst friends, also amongst others in sundry places vizt. at Kinsale, Bandon, Ross, Castle Salem, Skibereen, Baltimore, Dunmanway, Middleton, Youghall, Tallow, Castlelyons, Mallow, Caperquin, & Dungarvan, in the County Tipperary at Carigg, Feathard, Clonmell, Cashel, and at Tipperary, he had Meetings also in sundry places in the County of Kerry, accompanied with Charles Howell, and several other friends, they set forward from the Pro: Meeting at Limerick, and went to Rathkeale, had a Meeting there, also at Newcastle, Listowell, Lixnaw, Ardfert, Tralee, where they had two large Meetings, from thence to Castlemain, Killarny and Macrump, and had a Meeting in each place, to all which there came diverse of acct in the World, & the people sober and attentive to hear the testimony of truth declar'd, with which many seem'd affected, & diverse who before, had heard or known little of the principle of Truth were well satisfied wth what they hear'd.

N.B. Our friend Benja^a Holme visited the families of friends in this City generally to their satisfaction, he had a Meeting also at Kilworth in his way to the Half years Meeting.

1726.

3^d \cong 8th. Elizabeth Wilson Jane Gee Leinster, they were at our sixth and first days Meetings, and went Westward as far as Bandon, and Baltimore, and went from hence to Youghall.

3^d $\frac{9}{11}$ 20th. Daniel Glaister Cumberland, went to Bandon & stay'd the Province Meeting here.

25. Richard Sealy, Waterford, Mungo Bewley, Edenderry, Ephraim Heritage, Edenderry, were at our Pro: Meeting, and had a Meeting with the young people, Mungo and Ephraim were at Bandon & Skibereen.

5th $\frac{9}{11}$ 4th. John Estaugh from the Jersies came here from the Yearly Meeting at London, by way of Bristol, he went to Bandon, & from hence to Charlevill.

Edmond Peckover, Norfolk, Benjamin Parvin, Moat. Edmond was desirous of having a Meeting amongst the People of this City, for which reason our first day afternoon Meeting was deferr'd until the fourth hour, and a great appearance of People there was and seem'd well satisfied.

8th $\frac{9}{11}$. Joseph Gill and his Wife came to visit friends of this City.

11th $\frac{9}{11}$ 25th. Joseph Jordan Landed here from Bristol and it being the time of our Pro: Meeting, stay'd here that week, and was at the Marriage of Joshua Strangman and Ann Pike.

1727.

2^d $\frac{9}{11}$ 13th. Thomas Hand, Norfolk, Tho^s Braddock, Ballitore, were at our Pro: Meeting, & went towards Limerick.

3^d $\frac{9}{11}$ 27th. John Fisher John Yeats, Yorkshire, were at our Pro: Meeting, and went hence to Charlevill.

4th $\frac{9}{11}$ 9th. Paul Johnson, Dublin.

14. Henry Atkinson, Cumberland, Ralph Stevenson, Leinster, were at our sixth and first days Meetings, & went hence to Charlevill.

24. Hannah Harris, Elizth Pim, Leinster, Elizabeth Wilson by her maiden name, who came here some time past in the service of Truth, in company with Abigail Thompson, is now come the wife of Jonathan Hutchinson.

29. William Backhouse Lancashire, was at our sixth and first days Meetings, he went to Bandon, & return'd same day, & went hence to Youghall, he was companion to Henry Atkinson.

5th $\frac{9}{11}$ 9th. Abigail Boles landed here this morning (being first-day) from Bristol having been in the service of Truth in several parts of America, as Pennsylvania, Mary-

land, Virginia, North Carolina, East and West Jersies, New York, Long Island, Rhode Island, Nantucket, Narraganset, Boston & Connecticut.

14th. Thomas Carr John Shaw of Lancashire, they went to Baltimore.

1728.

3^d ^o 14th. John Ashton, Jonā Barnes, near Birr.

5th ^o 10. Paul Johnson, Dublin.

Mary Glover Deborah Fell were at our first and third day Meetings, went to Bandon, and from hence to the Pro: Meeting at Limerick, Mary was much concern'd in Exhorting friends to diligence in preparing for their latter end.

Elizabeth Whartn[a]by from Philadelphia came here from Youghall, and stay'd here about six weeks, during which time when able, attended Meetings, being an ancient Woman, her Companion was a young Woman, her Cousin not Publick, she went to Bandon and had a satisfactory Meeting there and went hence to Limerick.

20th. Jane Fenn from Pensylvania accompanied with Abigail Boles, came here to our Quarterly Meeting, went Westward, as far as Baltimore, & had two large Meetings at Kinsale on a first day to general satisfaction, went to Youghal, return'd here and was at the Marriage of Benjaⁿ Fennel & Ann Dennis, and went hence to the Burial of Deborah Cooke at Clonmel, she was very much concern'd for the sake of the young People of this City.

John Ashton, Jonā Barnes, near Birr, was at said Qua: Meeting.

8^{br} 11. Joshua Toft, Staffordshire, Henry Francklyn, York, they had a Meeting at Kinsale in their return from the West, also an evening Meeting in this City for those of another perswasion, which was large and to satisfaction, the service fell to Joshua's lot, who was well qualified for the Work of the Ministry.

11th ^o 6th. Stephen Ledgwick, Tho^s Chapman, Yorkshire, Peter Hudson, Daniel Glaister, Cumberland.

12th ^o 2^d. Dan^l Whitton, Carlow, Sam^l Pearson, near Edenderry, Susanna Morris who suffered Shipwreck near Dungarvan, Elizth Jacob.

1st ^o 7th. James Pillar of Ulster, Rob^t Sinclair of Ballymiry.

1729.

2^d $\frac{9}{11}$ 2^d. Samuel Hopwood from Cornwall landed here, & return'd by way of Limerick 4th $\frac{9}{11}$ 23^d to our Pro: Meeting.

4th $\frac{9}{11}$ 23^d. Mary Slater of Yorkshire accompanied by Mary Fawcet a young Woman of Cumberland, who came forth in a Publick Testimony in her Journey thro' this nation.

John Ashton, Jonã Barnes, near Birr were at said Pro: Meeting.

5th $\frac{9}{11}$ 18th. Mary Richardson formerly Sympson. Phœbe Tillotson, Yorkshire.

6th $\frac{9}{11}$ 4th. Sam^l Hopwood return'd again to our Pro: meeting. John Heslam, John Scott, Yorkshire.

7th $\frac{9}{11}$ 15th. William Longmire, Lancashire. Samuel Stephens, County Wexford. Robert Jordan of Virginia landed here from Swanzy and went hence to Charlevill.

8th $\frac{9}{11}$ 10th. Ann Splatt Sarah Frost about Exeter, having visited friends in this nation, stay'd some time for shipping here, and had good service amongst us, and embarked for Bristol, parting in love and unity.

9th $\frac{9}{11}$ 23. Samuel Hopwood return'd again & took shipping for England.

10th $\frac{9}{11}$ 19th. Benjamin Kidd (now married to the Widow Basely [Beasley]) landed here, was at diverse Meetings here, also at Youghall and Bandon, he had an evening Meeting for sake of the Townspeople who were sober and attentive.

1st $\frac{9}{11}$ 1st. John Ashton Jonã Barnes were at our Pro: Meeting, afterwards return'd home by way of Limerick, where John found a Concern to come back again to Corke, and accordingly did to the comfort of the well minded.

1730.

4th $\frac{9}{11}$ 18th. Tabitha Horner Mary Cooper, Yorkshire, were at our sixth and first day Meetings, went hence on second day to Bandon, and were at our third day Meeting, in all which Meetings Tabitha was earnestly concern'd, to stir friends up to their duty in a religious Worship of God, and not to rest contented in an outward form, Sincerity at heart being much wanting. She was a Woman well

qualified for the work of the Ministry. They went hence to Youghall.

6th $\frac{a}{m}$ 24th. John Adams landed at Youghall, the 22^d Inst from Bristol, and stay'd their first day Meetings—came here the 24th, went to Bandon & continued here 'till the 31st and was at all our Meetings during that time, & went hence to Charlevill.

26th. John Ashton Jonâ Barnes came here about some business and were at our sixth and first day Meetings.

7th $\frac{a}{m}$ 2^d. Elizth Barecroft Elizth Pim from Leinster.

10th $\frac{a}{m}$ 19th. Susanna Morris who suffered shipwreck two years ago near Dungarvan, and travel'd since in the service of Truth in England & Holland, came here accompanied by Frances Durrans from Whitehaven (not publick) to the comfort & satisfaction of friends, she stay'd our Pro: Meeting and third day Meeting following, and went hence to Charlevill. She was ardently concern'd that friends should keep in that plainness, Truth had led them into, and against the vain custom many have got of wearing Periwigs.

Paul Johnson from Dublin stay'd till our first day Meeting after the Pro: Meeting, and went hence to Charlevill to the marriage of Nich^s Harris's Daughter.

Daniel Whitton from Carlow was at said Pro: Meeting and went hence homeward.

11th $\frac{a}{m}$ 21st. Arthur Jones landed here from Pennsylvania, stay'd sometime, & took shipping for Wales.

23. John Woodrow from Suffolk came a week before the Pro: Meeting, and stay'd till sixth day morning after, he was fervently concern'd for the growth and prosperity of Truth, and in a Meeting appointed at Rich^d Pike Sen^{rs} for Ministers, Elders, and members of Mens Meetings, with some Women friends, he was very plain and weighty in his concern, especially to Elders, to whom he signified that a spiritual Lethargy, Dulness, and Dryness had got in among some in several places, and that if they were not faithfull to discharge that trust committed to them in that station in the Church, the Lord would raise up some that were young, who would take their Crown and honour from them, & charged Ministers also to discharge themselves faithfully, without daubing

with untemper'd Mortar, the next day he found a Concern on his Mind, to have a Meeting that evening with some of our sober Neighbours at the Meeting House who gather'd about the 6th hour, and were sober and attentive both to his and friends satisfaction.

1731.

1st $\frac{9}{10}$ 27. Anna Gill, Dublin, Mary Harris, Mount-rath, came some time before our Pro: Meeting went to Youghall and return'd to y^e Pro: Meeting & went hence to y^e County Tipperary.

5th $\frac{9}{10}$ 1st. Thomas Fell North of England was at our sixth & first day's Meetings, he was earnestly concern'd that friends may keep up to the ancient Testimony of Truth, in all things relating to our holy Profession, that as Truth is now the same as it was in the beginning when we were gather'd to be a people, so it will not allow that in us now that it once disallow'd, He went hence to Youghall.

5th. Jane Gee Elizth Pease were at our third day Meeting, Jane stay'd till after the first day Meetings, and was at y^e Womens Meeting on second day, then went to Castle Salem to see her Sister Dorothy Morris, Elizth return'd to Limerick the sixth day before.

22. Mary Ellerton, York. Margt Copeland, Westmorland, came here from the Pro: Meeting at Limerick, stay'd here some time and went to Bandon, Mary was earnestly concerned for the growth and prosperity of the Church, and against a libertine spirit in some, saying they lick'd up what their forefathers had disembogued, and laid waste what they had endeavour'd to support, alluding to the vain fashions of the World in one, and the testimony of Truth in the other, they had a Meeting with the young People of both sex, and went hence to Youghall.

7th $\frac{9}{10}$ 8th. Joseph Glaister an ancient friend from Cumberland, had but one Meeting here on a sixth day, notice being given before, to have as full a Meeting as conveniently might be, because for some reasons he could not stay longer, he went hence to Charlevill.

John Ashton Jonā Barnes came here from the Pro: Meeting at Waterford about some business, and were at several Meetings as they came in course.

8th $\frac{a}{m}$ 10th. Mungo Bewley from Leinster came here to our Pro: Meeting and had good service amongst friends.

11th $\frac{a}{m}$ 22^d. Arthur Jones John Ashton came from the Pro: Meeting at Mountmelick, by way of Limerick, they were at our first day Meetings, and third day following John return'd homeward after Meeting, Arthur continued here some days longer, went to Bandon & from hence accompanied by Geo: Bewley into the County of Tipperary, and Waterford, and return'd in the 12th $\frac{a}{m}$ by way of Youghal to our Province Meeting, and after took shipping for Bristol.

1732.

1st $\frac{a}{m}$. Andrew Cramer a Pensylvania Friend came here and had good service amongst friends, he went to Bandon, and hence to Limerick. He was an High German by birth.

4th $\frac{a}{m}$ 17th. Edward Tylee from Bristol, Dan^l Hughson Leinster, John Ashton Ditto, were at our Pro: Meeting, and went to Bandon. Edw^d & Daniel went hence to Limerick.

7th $\frac{a}{m}$ 8th. John Cadwalader, Ann Roberts, Mary Penill, landed here from Pensylvania, being Inhabitants of y^t Province. Ann and Mary stay'd here some Meetings, and had good service amongst friends, & took shipping here for Wales, John continued longer and went to Bandon and Youghall, came back from thence & stay'd our first and third day Meetings, and went hence to Charlevil the 27th Inst in order to visit the Nation; He was a man sound in doctrine, and of a reaching Testimony, as were also the two Women friends.

26th. Andrew Cramer return'd from Limerick, after he had visited several parts of the Nation and went hence to Youghall.

8th $\frac{a}{m}$. Daniel Badger, Bristol, Jonã Barnes, Leinster, came here two days before the Pro: Meeting Daniel went hence to Youghal, He was a Young man well qualified for the Work of the Ministry.

John Ashton came to said Pro: Meeting.

Andrew Cramer after he stay'd some time at Youghal, return'd again to said Pro: Meeting, he was not so easy to friends in this and the last Visit, as he was at his first, he return'd again to Youghal in order to the Half years

Meeting where friends had some Occasion to deal with him.

1st $\frac{Q}{M}$. John Cadwalader after he had visited most parts of the Nation, return'd here again where he remain'd sick for some time, after his recovery he went hence to Waterford, in order to the Half years Meeting. He had a meeting at Kins[ale].

1733.

3^d $\frac{Q}{M}$. Joseph Gill from Dublin came to give this province a Visit, he had good service amongst us to the comfort and satisfaction of friends, he had Meetings at Bandon and Kinsale, and went hence to Youghall.

5th $\frac{Q}{M}$ 1st. Elizabeth Simkins, Northumberland, Alce Featherstone, Northamptonshire, they went to Bandon and hence to Youghal.

16. Nicholas Lock from Leinster came here to visit friends, with whom they were well satisfied, he went to Bandon and hence to Limerick.

25th. John King, Cheshire, Eleazer Sheldon, Leinster, were at our sixth and first days Meetings, they went to Bandon, and hence to Youghall.

6th $\frac{Q}{M}$ 6th. Mary Wyatt, Essex, Elizth Baker near Bristol, landed here from Bristol and had sundry Meetings amongst us, to the Comfort and satisfaction of the well minded, they went hence to Limerick, and had a Meeting at Youghall—Mary's son and daughter accompanied her in this Journey.

7th $\frac{Q}{M}$ 22^d. Paul Johnson Dublin, accompany'd by Rob^t Scott came here to visit friends to our Province Meeting, & stay'd first day's Meetings following.

Mary Penill who landed here in the Seventh Month last year, wth John Cadwalader and Ann Roberts from Pennsylvania, came now (accompany'd by Grace Skyrin from Westmorland) after she had been thro' several parts of England and Wales, they had good service amongst us to the Comfort and Satisfaction of the honest hearted; Mary said the Lord was about to Concern some that were young in years in that Meeting, and would endue them with a double portion of his Spirit, if they were faithfull, She was largely open'd in the Mysteries of Gods Kingdom, being well qualified for the Work of the

Ministry, it was the time of our Province Meeting ; They went hence to Youghall.

Elizth Jacob came from the County of Carlow accompanied by Samuel Watson to said Province Meeting and went hence also to Youghall.

9th $\frac{m}{m}$ 22^d. Abigail Boles landed here from Bristol, after she had been in Truths service in several parts of England, She continued here a week and had several Meetings amongst friends to their Comfort, and a Meeting also appointed at the Meeting House for the Burial of Ann Derkindren the 28th Inst which was to good satisfaction, the People being sober and attentive to hear Truth declar'd.

27. Elizabeth Baker who accompanied Mary Wyatt here last 6th $\frac{m}{m}$, came this day from the County Tipperary, where she left her Companion with her Son who was taken sick there, she took ship here the first of the tenth month for Bristol.

10th $\frac{m}{m}$ 6th. Mary Wyatt with her Son and Daughter together with John Ashton came here this day from the County of Tipperary, John stay'd here several Meetings and was with Mary, at a Meeting at Kinsale & Bandon which she appointed and had good service thereat, She had also two large Evening Meetings in our Meeting House, which were very full each time, & the People sober and attentive to hear Truth declar'd, several of note being there, These Meetings were to the satisfaction of Friends and others, & concluded in a solemn manner. Mary continued here labouring in the Work of the Ministry in our several Meetings 'till the sixth of the 11th $\frac{m}{m}$ waiting a Passage to Bristol, in all which Meetings she was earnestly engag'd for the Promotion of Truth, and that things might be in good order amongst us, being a Woman sound and lively in her Testimony After she went to Cove in order to take ship, she continued there from 1st day evening, to sixth day following, then came in the evening to Corke, & went next morning to Youghall, where she had good service with friends and an Evening Meeting with the Inhabitants, which was large and to general satisfaction, the Wind still contrary, She came to Corke, was at our 3^d day Meeting & next day sail'd for Bristol.

11th $\frac{a}{m}$ 26th. William Slater from Yorkshire, came here to our Pro: Meeting, and had good service amongst friends, he was at the Marriage of John Dennis Jun^r and Sarah Newenham, where was a great concourse of People, and many of Note, which considering the Number the Meeting ended pretty orderly. He was a plain honest hearted friend and concern'd for the growth and prosperity of Truth, & went hence to Youghall.

1st $\frac{a}{m}$ 9th. Nicholas Lock came to our Pro: Meeting, and stay'd a week after, with whom friends were well satisfied. He went hence to Youghall, in order for Waterford.

1734.

2^d $\frac{a}{m}$ 6th. Tho^s Frethwaite [Fairthwaite] from the Borders of Yorkshire came here, was at our first day Meetings, went on second day to Bandon, came back that Evening, and was at our third day Meeting, he was a Plain honest hearted friend and had a good gift in the Ministry and went hence to Charlevill.

3^d $\frac{a}{m}$ 26th. Mungo Bewley Sam^l Stevenson landed at Kinsale from Philadelphia, they were near two years in America in the service of Truth, came this day to Corke, and continued here till the Pro: Meeting, which was a week after, at which Mungo had good service to the Comfort & satisfaction of friends, and at the conclusion of the meeting of Business, desir'd frds of the Womens Meeting then sitting may Join the Meeting, which was accordingly done, & very suitable Council & Advice given to each, they went hence into the County of Tipperary.

4th $\frac{a}{m}$ 1st. Mary Harris Sarah Dickson from the North of England, were at the aforesaid Pro: Meeting and went hence to Youghall.

John Cadwalader landed here from Bristol and was at said Pro: Meeting, Friends were glad to see him again, and were comforted in his service amongst us. He went to Limerick and return'd again in order for Bristol where he intended to embark for Pennsylvania.

6th $\frac{a}{m}$ 28th. Nicholas Lock came here from the Pro: Meeting at Limerick, stay'd about twelve days had good service amongst friends and went hence to Youghall.

8th $\frac{a}{m}$ 8th. Samuel Chan[d]lor from Bristol landed here and came to Meeting after it was gather'd being the time

of our Pro: Meeting. He stay'd till after our first day's Meeting and went hence to Youghall.

10th $\frac{2}{2}$ 1. Elizabeth Pease being here at the Pro: Meeting with Sarah Pearce, had a Concern on her Mind to have a Meeting at Kinsale, which friends approved of, and being accompanied by Cha: Howell, Elizth Tomey, & several others from Corke, they had two meetings there on a first day, the latter being large & to satisfaction, except some disturbance made by a Person who had taken too much strong liquor, they went hence to Youghall, stay'd our first day Meeting & return'd home.

28th. Samuel Stevenson from the County Wexford came to our Pro: Meeting.

Elizth Jacob came to said Pro: Meeting, & stay'd our first day Meetings following & had good service amongst us, whose Concern and labour of Love hope will be minded by the Honest hearted, She went hence to the County of Tipperary.

1735.

3^d $\frac{2}{2}$ 24th. Rowland Wilson from Westmorland came here this day and was at our first day Meeting where he had good service and was concern'd for the growth and prosperity of Truth, but not being th'roughly clear, there was a Meeting appointed Second day Afternoon at the 4th hour, wherein he discharg'd himself faithfully, and spoke home to the states of some, He was sound and weighty in his testimony, and went hence next day to Limerick.

4th $\frac{2}{2}$ 23^d. Mary Lewis Rebecca Minshall from Chester County in the Province of Pensylvania, landed here this day from Bristol and continued here above two weeks, they went to Bandon and Youghall, and return'd in order to proceed on their Journey to Limerick. They were Women well gifted in the Ministry and divided the Word aright, speaking plain & home to the disobedient & Gainsayers, but tender over the Seed of God in any.

6th $\frac{2}{2}$ 2^d. Abigail Watson formerly Boles came here with her husband Sam^l Watson and had several Meetings with friends, wherein she was very plain and exalted Truths testimony over the heads of Libertines and disorderly Walkers, she also had a Meeting at Bandon and

Kinsale to good satisfaction & went hence into the County of Tipperary.

11th. Nicholas Lock came here and had good service amongst friends, he return'd by Limerick.

28th. Sarah Jackson who was here in the year 1724 with Julian Frankland came now in company with a young Woman Sybil Atkinson both from Lancaster they had several Meetings with friends and went hence to the Province Meeting at Limerick.

10th $\frac{2}{3}$ 4th. Rebecca Minshal above, came in Company with Jonas Devonshire & George Bewley from Dublin, her Companion Mary Lewis went from thence to England, but Rebecca having a concern on her Mind to visit this place again, came with friends as aforesaid, and the same Concern remain'd on her Mind to visit each Family of Friends in this City, which she accomplish'd accordingly, to general satisfaction some Men and Women friends accompanying her in said Visit, she went hence the 29th of 11th Month into the County of Tipperary.

12th $\frac{2}{3}$ 21. Benjamin Holme came to our Pro: Meeting and stay'd here that week, first day morning after he with Cha: Howell and other friends of Corke went to Kinsale, and had two large Meetings there y^e day to pretty good satisfaction, from thence went to Bandon and had a large Meeting in the Town House Sec^d day afternoon thence to Clonikelty, Timoleague, Ross, Skibereen & Baltimore and had Meetings in each place, thence to Dunmanaway and had a Meeting there, so to Corke and had a large Meeting with the Town folk first day afternoon, thence on third day afternoon in Company with other friends to Castle Lyons, and next morning to Tallow where he had a large Meeting in the Town House, and same evening another at the Inn at Capoquin, next day had another full Meeting at the Inn at Dungarvan, next day being sixth day of the week, had a Meeting in the evening at Youghall, First day had a large Meets there in the evening with the Town folk, next day in his way to Corke had a Meeting at Midleton, third day he had a large Meeting at Corke, occasion'd by the marriage of John Taverner and Ann Pike daughter of Rich^d Pike. He went after to Mallow, Doneraile, Charlevil & had Meetings there & so to Limerick, & return'd to our Pro: Meeting stay'd that week

and had a large Meeting with the Town's People on first day evening, He went hence to the County of Tipperary, and had a Meeting in his way at Castle Lyons, in most of which Meetings, the People seem'd desirous to hear Truth declard and were pretty sober and attentive.

1736.

3^d $\frac{a}{m}$ 24th. Ruth Courtney from the North of Ireland came here to visit friends, which was acceptable, She went to Bandon, was at our third & first days Meetings and went hence to Charlevil.

5th $\frac{a}{m}$ 22. Deborah Leighton formerly Fell, Rebecca Weaver, North of England, was at our 6th & first day Meetings and went hence to Youghall.

6th $\frac{a}{m}$ 13th. Robert Sinclair, Ballymurry came here to visit friends and went hence to Youghall.

7th $\frac{a}{m}$ 10th. Elizth Jacob of Waterford came on purpose to visit friends, and stay'd our Pro: Meeting, had several Meetings and good service with us and went hence to her Dwelling aforesaid.

21. Elizth Barcroft, Hannah Harris, from Leinster went hence into the County of Tipperary.

8th $\frac{a}{m}$ 23. Benjaⁿ Holme came here from the County of Kerry, where he had sundry Meetings with the Inhabitants of several towns in said County.

10th $\frac{a}{m}$ 9th. James Bolt of Bristol, came here and was at our Pro: Meeting, stay'd till the 25th Inst & took ship for Bristol, He came over about some business of his own, and took the Opportunity of some meetings in his way and was serviceable to friends.

1737.

2^d $\frac{a}{m}$ 16th. John Hunt a young man from London came here to our Pro: Meeting and went hence to Youghall in order for the half years Meeting in Company with George Bewley, He spoke Prophetically of the Lords Work to be carried on in the Earth, and if those who are called to be his people did not answer the call, he would call in others who shou'd take their places and succeed them, when the children of the Kingdom may be shut out.

4th $\frac{a}{m}$ 25th. Joseph Taylor from Durham, came here and was at our first day meetings, his service was very

acceptable to friends, being well qualified for the work of the Ministry. He went hence to Youghall.

27. Nicholas Lock came here again in his old age to visit friends, whose service was acceptable and went hence to the Pro: Meeting at Limerick.

5th $\frac{a}{m}$ 16th. Christopher Wilson from Cumberland, came here from the Pro: Meeting at Limerick, stay'd our first day Meetings and went hence to Youghall.

23. Hannah Featherston, Sarah Dickson, from the North of England, the latter was here in 1734 with Mary Harris, came now in company with H. Featherstone, She was much improv'd in her Gift since her last Visit, They had both good service amongst us which hope will be remember'd & went hence to Youghall.

6th $\frac{a}{m}$ 31st. David Hall, Tho^s Anderson, from Yorkshire, the latter a blind man, yet had a large and edifying Gift in the Ministry, they were both well qualified for that service and their labour of love acceptable to friends.

7th $\frac{a}{m}$ 17. Elizth Jacob came here to the Marriage of Fras Penrose to Elizth Beale Daughter of Tho^s Beale, which was accomplish'd y^e 20th Inst. She stay'd here 'till after the Pro: Meeting and went hence into the County of Tipperary.

8th $\frac{a}{m}$ 1st. Joseph Gill, Garerd Hastinge [Hassen] from Dublin were at our Pro: Meeting, the latter a Dutch man born in Utrecht in Holland, he was convinc'd about six years since and publickly concern'd about two years, He was not very expert in the English Tongue but very warm against a libertine Spirit; Joseph was much concern'd for the prosperity of Truth, and that things may be kept in good order amongst us, they went hence to Limerick.

22^d. Tho^s Areskin from Edinburgh in Scotland came here was at our first day Meetings, went second day to Bandon & notice being given to friends of Corke Meeting, he had a pretty large Meeting on his return a third day, where he was concern'd to stirr up Friends in a religious concern that they may come to know the internal work of Religion upon their Hearts, that none may sit down satisfied with the Image or representation thereof, but witness it in reality and Truth, He was an Orthodox Preacher of the Gospel, and well accomplish'd

for the Work of y^e Ministry yet humble and low and had self of little or no reputation: He went hence to Charlevill.

10th & 17th. Edmond Reay from the North of England a Young Man about five years convinc'd of Truth he stay'd our first days Meetings, and went hence to Youghall & Waterford, and return'd with Waterford friends to the Quab^y Pro: Meeting where he had good service, He went back with the said Friends to Waterford.

12th & 4th. John Ashton, Jonā Barnes came to our Pro: Meeting & visited the Meetings of friends in this province, whose labour of love was acceptable.

1738.

2^d & 14th. May Drummond landed here from Bristol and was at our Pro: Meeting, the first day following, & continued here about seven weeks in which time she had Meetings at Kinsale, Bandon and Youghall and several large Meetings in Corke, The People sober and attentive, and a large Meeting at Mallow in her way to Limerick, Her concern chiefly tended to those of other perswasions who seemed well satisfied therewith.

5th & 8th. Richard Dickenson from the North of England came here & went hence towards Limerick.

15. Alce Featherstone Jane Dickson North of England, came here and stay'd our first day Meetings & went hence to Youghall, They were sharp in their testimony against wrong Spirits and those that were given up to ease and indifference in things relating to the affairs of the Church.

May Drummond after visiting some Meetings in this and Leinster Province came from Mountmelick into the County of Tipperary visited the Meetings in that County, and came from Clonmell to Kilshanick, a Country Seat of Jonas Devonshire's where she continued from second to seventh day, when hearing of the death of Rich^d Pike Sen^r, came that day to Corke and the corpse being brought to the Meeting House, that evening there were several met to whom she had an Opportunity to declare Truth, She continued here till the Marriage of Rich^d Newenham & Sarah Devonshire, which was on the 25th Inst, but the Crow'd & throng of People was so great,

she had little service amongst them, In about a week after she went to Waterford.

27. Abigail Watson with her husband Samuel came here from the Pro: Meeting at Waterford & had good service amongst us and went hence into the County of Tipperary.

6th $\frac{a}{m}$ 2^d. Elizth Pease came here from said Pro: Meeting to visit friends whose service was acceptable to the honest minded.

7th $\frac{a}{m}$ 9th. Elizth Jacob came here from the Pro: Meeting at Limerick had several Meetings with friends to their comfort and satisfaction and went hence into the County of Tipperary.

30th. John Ashton came here with Thos Merritt a young man lately convinc'd who went a servant to Geo. Bewley, John stay'd a week and had Meetings with friends.

9th $\frac{a}{m}$ 22^d. Ruth Courtney Susanna Hudson Landed here from New England, they were in the service of Truth in America for about Eighteen months and now return'd safe to their Native Country. They stay'd here about a week and had good service amongst friends & went hence directly to the North of Ireland the place of their abode.

10th $\frac{a}{m}$ 14th. Edward Tylee from Bristol landed here this day stay'd here about two weeks, had a Meeting at Bandon and Kinsale, also with the Youth of both Sex, his service was acceptable, and to the comfort of friends, and hope it will be remember'd by the honest minded. He was ardently concern'd for the Youth, that they may come to enjoy Truth for themselves, and went hence to Youghall.

12th $\frac{a}{m}$ 17th. John Ashton, Jonã Barnes, Paul Johnson, came here to our Quarterly Meeting with Sam^l Watson from the County of Carlow, to pay us a visit, which was kindly receiv'd by us, and hope their concern & labour of love will not be forgotten.

1739.

3^d $\frac{a}{m}$ 27. Philip Elliott a young man from London who exceeded many in the Gaiety and Vanity of this life, untill the Lord in his tender mercy visited him and called him by his grace, and as he gave up in Obedience to the

Heavenly Call, he forsook his former way of life, his old Associates & Companions and took up the Cross, denying himself of those follies and vanities he was before captivated with, to y^e Wonder and amazement of many who were acquainted with him before, He came over to see some Relations in the North of Ireland, and to settle Correspondents in Corke and Dublin, and as the Lord was pleas'd to open his Mouth in a Publick Testimony before he left home he had Meetings in some places in his way, and tho' but short in the expressive part of his Testimony yet was attended with a good degree of life & power to the comfort and satisfaction of friends, He returned hence for Dublin again, in order to take ship for England.

Note. He was educated amongst Friends.

7th $\frac{2}{m}$ 22. Ruth Courtney, Susanna Hudson, who landed here from America 22^d: 9th $\frac{2}{m}$ last, and came from their dwelling in the North of Ireland to visit friends here, whose service was refreshing to the well minded. They went hence to Youghall.

29. Eleazer Sheldon Junr. Abr^m Fuller. Two young men from Dublin came here to visit us, the former Son to Eleazer Sheldon deceas'd, the other served his time to Geo: Bewley of this City, their service was acceptable to friends & went hence to Limerick.

10th $\frac{2}{m}$ 4th. Lydia Lancaster Elizth Wilson came here two or three days before our Pro: Meeting where they had good service, being concern'd that Friends may grow up in Truth & in the saving knowledge of our Lord & Saviour Jesus Christ, they went hence to Limerick.

11th $\frac{2}{m}$ 4th. John Erwin John Bell from the North of England came here in the service of Truth to the comfort of Friends & went hence to Youghall.

1740.

Elizth Pease Elizth Tomey Junr. Limerick came on purpose to visit our Meeting and continued here abt 5 weeks, they went once to Youghall, Elizth Pease was at times prophetically engag'd that the Lord would try the foundations of many who made a profession of Truth, but did not witness the operation thereof, but sat at ease in the enjoyment of the good things of this life. They went hence to Limerick.

4th & 4th. Michael Lightfoot New Garden in Pennsylvania, John Hunt, London, who was here in the Service of Truth in the 2^d & 1737, and went the year following in the same service to America, and return'd now with our friend M. Lightfoot, who is an able Minister of the Gospel, and deep in the mysteries of God's Kingdom, his testimony searching and tendering, speaking home to the states and Conditions of Friends dividing the Word aright, he went hence to Limerick, John went hence to England.

21. Moses Aldridge New England came & stay'd our first and Third day's Meetings had a Meeting at Bandon, & had good service amongst friends & went hence to Youghall.

28. Joseph Gill and Elizth Gill his wife, came to visit friends of this province, they came from the County of Tipperary to Corke and had good service amongst us, Joseph being concern'd in Love and Zeal for the growth & prosperity of the Church, and spoke home to the state of our Meeting, They went hence to Youghall to the Pro: Meeting at Waterford.

5th & 10th. Abigail Watson came here from the Province Meeting at Waterford, and stay'd till the sixteenth Inst. Her labour of love and Concern for the welfare of Zion was acceptable, and hope will be serviceable to the Well minded.

7th & 27th. Samuel Bownas an Eminent Friend of the West of England, who had been here about 33 years ago and with him the aforesaid Michael Lightfoot from Pennsylvania, At the Meeting of Ministers preceding the Quarterly Meeting Samuel was suitably and divinely open'd in Exhortation and Counsel.

1741.

4th & 10th. Mary Smith Mary Ellington from the East of England, they landed at Dublin about the time of the half years Meeting, They were exceedingly reserv'd in Conversation, and as large in Publick Testimony, the latter having thereby given no small offence in the parting Meeting at Dublin, the spreading of which acct block'd up their way, & made their passage thro' this nation seemingly dull and difficult.

Elizabeth Pease came to the Pro: Meeting which the two aforesaid Women seem'd purposely to avoid, stay'd some time after they went away, being tenderly concern'd for the Promotion of love and faithfulness, and her service generally acceptable.

5th $\frac{a}{m}$ 11th. Nicholas Davies Henry Fowler London Their Conversation and Ministry edifying open and generally well receiv'd of Friends, Henry was a weakly young Man, having been hurt by unskillfull management.

6th $\frac{a}{m}$ 1. Abraham Fuller Nathan Beeby, Two young men from Dublin, said Nathan married to Abr^{ms} sister died of a Fever about four months after.

8th $\frac{a}{m}$ 12th. Samuel Sheldon a young man of Waterford being at our Pro: Meeting labour'd honestly amongst us in the Work of the Ministry.

10th $\frac{a}{m}$ 28th. Tho^s Gawthrop from Westmoreland, He had formerly been a Soldier five years but having since been converted and baptis'd, is now grown an able Minister of Christ Jesus rightly dividing the Word of Truth, at our sixth day Meeting his concern was chiefly to the Elders being very strong and fervent, saying it was one thing to begin well, and another thing to end well, Speaking home to the states of some, putting them in mind of former reaches & visitations which he fear'd they were now gone from and grown into a disesteem of the Ministers that were concern'd on their account in plain dealing, Judging them as if they spoke in their own Spirits, farther intimating that there was a great necessity for some to return to their first love and that their Period was nearer than they were aware of.

First day morning he was livingly and divinely open'd in the word of Consolation to a little remnant left amongst us, whom he represented under the case of Daniel, who he said was daily concern'd to pray for those of the Captivity that they might be admitted to return again to Jerusalem, Such as these He said he would have to be to be duly priz'd and valued, It was indeed a refreshing good season and Truth rais'd in a good degree of dominion and triumph over the opposite nature and Spirit. In the afternoon he was sharp upon some that profess wth us, demonstrating them to be Propagators of the Kingdom of Satan, by exempling and drawing one another from the Truth

into wrong things and putting the bottle to their Neighbours mouth &c. On the third day following in the afternoon he had a Meeting with the Young People, which was pretty well attended by them wherein he laboured plainly and fully with them, yet in great love and tenderness, Saying he sympathiz'd with poor tempted souls that the Enemy was likely to be too hard for, It seem'd to have good effect on some, and he was generally lik'd. Next day he went with friends from our Pro: Meeting towards Limerick, He also had a Meeting at Bandon and Kinsale to good satisfaction.

11th ^o 19th. Tho^s Chapman from Bentham in Yorkshire. He was Companion to the aforesaid T. Gawthrop, but being unwell stay'd behind him at Mountrath. An honest plain Friend.

12th ^o 13th. Matthew Mellor, Manchester, William Taylor, Manchester, James Keyes, Waterford, They were at the Quarterly Meeting for Ministers & Elders which 'tho very small said Matthew had a word of Encouragement. First day William open'd the morning Meeting, exhorting to staidness of mind and an inward gathering unto God in Spirit. In the afternoon Ja^s Keyes appear'd first, but the service of the Meeting lay on Matthew Mellor who was open'd with great clearness, demonstrating that where that spirit which was not of God but of the World was entertained by consent and of choice, that coolness of love to God, a neglect and dislike of religious Duties, with other things would most certainly issue from it as the natural Product of that Spirit, Second day morning said Matthew had the service of the Meeting before him on the Subject of Love to God, shewing that there is no building Religion right without it, and that it makes every service pleasant, how hard soever it might otherwise appear to be, Third day morning Ja^s Keyes appear'd first and after him Will^m Taylor who was favour'd wth a good time and there was a reach of Truth over the Meeting, Fourth day went to Bandon & return'd next day, Sixth day morning W^m Taylor open'd the Meeting on this head vizt always to keep in our remembrance that we must come to Judgment &c after which Matthew had a few words of Exhortation and then concluded the Meeting in Prayer. They went next day to Youghall.

12th ^o/_m. Abigail Watson accompanied by her husband Samuel Watson.

1742.

5th ^o/_m. Elizabeth Symkin, Elizth Knighton, Nottinghamshire. Jane Dixon, Hannah Bell, Cumberland.
6th ^o/_m. John Fothergill, Yorkshire.
8th ^o/_m. Mary Reckaby, Yorkshire.

1743.

6th ^o/_m. David Hodgson, Richard Waite, Cumberland. Alice Alderson, Yorkshire.
8th ^o/_m. Jane Rowlandson, Lancashire.
9th ^o/_m. Mary Kirby, Norfolk. Sarah Artis, Suffolk.
12th ^o/_m. Elizabeth Smith came here and was long in the Nation.

1744.

Hannah Harris, Jane Beeby, Cumberland.
3^d ^o/_m. Elizabeth Shipley, Esther White, Pennsylvania.
4th ^o/_m. Samuel Fothergill from Warrington in England, being accompanied by Rob^t Richardson from Ulster Province.
5th ^o/_m. Abigail Watson accompany'd by her Husband.
8th ^o/_m. Isaac Sharpless from near Bristol.
12th ^o/_m. Susanna Morris, Elizth Morgan, from Pennsylvania.

1745.

Sarah Dickson, Elizth Beeby, from Cumberland, Robert Watts, a Sojourner at Warwick.
James Gough came with his Sister Mary.
5th ^o/_m. Rachel Kendrick Yorkshire, Sarah Crawly Harfordshire.
11th ^o/_m. Hannah Pine, Deborah Skinner, Lancashire.

1746.

2^d ^o/_m. Christopher Wilson aforesaid Cumberland.
7th ^o/_m. Hannah Brown Harfordshire. Sarah Batchelor Sussex.
11th ^o/_m. Eleazer Sheldon from Dublin.

1747.

Abigail Watson, from County Carlow, Ann Barclay from Dublin came to visit us and were at our Quarterly Meeting, and at the Meeting of Ministers Ann was notably concern'd to exhort the Ministers & Elders to faithfulness, and to stand firm in their places, mentioning that Passage in Scripture, where the Priests stood in the bottom of Jordan 'till the People passed over, Their Service was acceptable and 'tis hoped had good effect especially among the Youth.

4th ^o. Mary Peisly Leinster Province, Elizth Tomey Limerick.

5th ^o. Alce Featherston England, Elizth Shepard Leinster Province.

19th. Richard Burton, Jonathan Wilson, England.

6th ^o 3^d. Ebenezer Large from America, an Able and Skilfull Minister of the Gospel; he went hence to Youghall.

Gherret Hassen who visited this Meeting with Joseph Gill in the year 1737 as before mentioned was born in Utrecht in Holland, and came to live in England and being at a Meeting with our dear Friend Mary Wyatt he was so reach'd and broken by the power that attended her in time of Prayer (tho' he did not understand ye words she utter'd) that he declin'd the publick Worship; and now having settled in Dublin he had an extraordinary Concern to visit every family of Friends in the Nation, not only such as were in Unity but even the Outcasts, several times saying that the Cry was loud in him to go to the lost sheep of the house of Israel.

7th ^o 20th. Richard Hipsley from near Bristol, went to Bandon & hence to Youghall.

1748.

3^d ^o 27th. John Curtis from Bristol, a young Man lately convinc'd, he had been for some time a follower of the Methodists, but growing uneasy with their way left them, and is now become an able Minister of the Gospel. He had a Meeting at Kinsale to good satisfaction & went hence to Youghall.

4th ^o 5th. Rachel Saul, Martha Saul, Cumberland, & both able Ministers.

12th. Jane Fayle from Edenderry.

Elizth Burr from Northamptonshire.

6th & 14th. Jane Hoskins Elizth Hudson from Pennsylvania, They had a Meeting at Bandon, went thence to Kinsale where they were met by several friends of Corke, and had a Meeting there, but not finding themselves clear of Bandon went back again that night and had a Meeting in their way at Inishannon, next day had a large and satisfactory Meeting at Bandon which was held in the Market House Friends Meeting house being too small to contain the people.

7th & 7th. John Curtis came here again in his return from visiting the Nation and had some further service amongst us & took shipping the 12th Inst.

24th. Joseph Tomey from Dublin a young Man well Qualified for the Work of the Ministry, He went hence the 20th Inst.

8th & 1st. Mary Kirby Norfolk, Sarah Artis Suffolk.

23^d. Jonathan Barnes came here about business and had some service amongst us.

9th & 8th. Abigail Watson, Ann Barclay, landed here from visiting the Nation of England and stay'd till the first day following. In the morning Meeting Abigail was very sharp in warning and reproof to the stubborn and rebellious, also to such as are climbing up any other way than by Christ the Door and are exalted above the Witness, running after the Lo'heres and Lo'theres, admonishing such to come down in their Minds and wait on the Lord with a single eye &c. afterwards she was very sweetly opened in a Prophetick manner to declare, that the time hastens wherein Judgment shall begin at the house of God, and many should be shaken from the dust of the Earth and made Publishers of the Gospel of life and salvation, adding that the word was gone forth "Great shall be the Lord's Army." In the afternoon she was concern'd much to the same purpose but more close and particular in warning, Saying that if some who were there did not speedily turn to the Lord, she was afraid they would be cut off in the midst of their Jollity. She deliver'd her Testimony sitting down by reason of bodily weakness.

11th & 8th. Elizabeth Fennell (formerly Pease now

the wife of Joshua Fennell of Kilcommon) was at our Quarterly Meeting, and was concern'd to stir up the careless and lukewarm. Instancing the case of the Church of Laodicea formerly which the Lord said he would spew out of his Mouth, Saying that nothing was more loathsome to the Lord, than for people who pretend to be spiritual worshippers to be careless and indifferent, but she spoke comfortably to a little remnant with whom she said it was not so. The same day in the afternoon she was concern'd in a lively testimony exhorting all to see what foundation they were building upon, for that the day was approaching which would try every man's foundation, and that the wise builders as well as the foolish were not to be exempted from the Storms and tryalls.

1749.

1st $\frac{Q}{m}$ 28th. Samuel Nottingham, Northamptonshire, Black Smith, Daniel Stanton, Philadelphia Shop Joiner. Samuel was returning from visiting America and stay'd here some time being much out of order with a bad passage, was at the Marriage of Joseph Harris & Mary Beale Daughter of Thos^s Beale where he had good service, there being a great number of Friends and others who seemed generally well satisfied, He went hence with Abr^m Fuller & Rich^d Allen who went to the Yearly Meeting at London. D: Stanton intended to visit England and Ireland, but the ship being drove into Kinsale by stress of weather, & seeing his way open to proceed on his visit first to this Nation accordingly after about a weeks stay here went hence towards Youghall & so to the half years Meeting. They were both able Ministers & their Visit acceptable.

2^d $\frac{Q}{m}$ 16th. Isabella Middleton, Mary Sandwith, Dublin both Daughters of Joseph Gill.

3^d $\frac{Q}{m}$ 21. John Griffith, Pennsylvania. Will^m Backhouse Lancashire were at our Pro: Meeting and spoke Prophetically of the progress of Truth, both able Ministers & went hence to Kilcommon.

4th $\frac{Q}{m}$ 11th. Daniel Glaister came here with his Uncle John Pim, & had some service at our first day Meeting, he came chiefly to see some relations.

6th $\frac{Q}{m}$ 6th. Elizth Mariott, Nottinghamshire, Edith Flower, Yorkshire, were at our first and third day

Meetings, had a Meeting at Kinsale, and another at Bandon both satisfactory but the latter most solid being made up of a tender seeking people in general, return'd to Corke again and had a Meeting first day afternoon wth several sober people of the Town which was to good satisfaction, and several of the People expressed their satisfaction in this Meeting, the service lay mostly upon Elizth who was an able and well qualified Minister, they went hence 16th Inst to Youghall.

7th ^o 17th. James Keyes, Waterford, Elizth Tomey, Limerick, were at our Pro: Meeting & both had good service amongst us.

7th ^o 26th. Samuel Nottingham aforesaid was going in a vessel bound for Tortola which putting in here to take in provisions he stay'd several weeks and had good service amongst friends. He sail'd hence for Tortola in order to marry & settle there.

10th ^o 10th. Elizth Fennell came to our Quarterly Meeting in which she was very sweetly open'd in a prophetick manner to declare that the gathering day of the Lord was not afar off in which he would gather many thousands who should flock to Zion as doves to the Windows and the Lord wou'd beautifie Zion but first he would cleanse her and many should be made to go with the hazard of their lives to Publish the glad tidings of Truth in Countries abroad.

11th ^o 29th. William Imphy of or near Woodbridge Suffolk, William Thomas of y^e Island of Tortola, America, came here from y^e County of Tipperary accompany'd by William Fennell & next day being third day William Imphy appear'd in our Meeting with much sweetness & life, & began his Testimony with the words of the Wise Man, Vizt. The fear of the Lord is the beginning of Wisdom and to depart from Iniquity is a good understanding; from which he went on to the request of Solomon when made King over Israel, & said there was great need for all ranks in the Church the Elders, Middle aged & the Youth, to ask Wisdom of the Lord, that they might know how to demean themselves so as to bring honour to the name of the Lord our God, and not to be as stumbling blocks in the way of sober Enquirers with more not noted. Will^m Thomas concluded the Meeting in Prayer, The 31st

Will^m Imphy accompany'd by several friends went to Bandon, & thence to Kinsale, at both of which he had a Meeting to good satisfaction. William Imphy spoke prophetically of a trying time and also of the Prosperity of Truth; They went hence to Youghall.

1750.

2^d ^o 15th. James Gough from Mountmelick accompany'd by John Pim of Lecky (not publick) on a Visit to the Province, & Elizabeth Tomey Limerick were at our Province Meeting, & both their service was acceptable to Friends.

6th ^o 11th. John Bevington Warwickshire, came here from Youghall stay'd our first and third day Meetings had a Meeting at Kinsale & Bandon, & on y^e 16th left this accompany'd by several friends of Corke & went to Lismore, where they had a satisfactory Meeting and the people sober & attentive, they went thence to the Quarterly Meeting at Clonmell, He was a Man very plain in his habit, & plain & sound in his Ministry & his service acceptable.

21st. Joseph Tomey came here from the Quarterly Meeting at Clonmell, next day went to Bandon accompany'd by some of Corke friends had a Meeting there & return'd the day following, First day Morning he was earnestly concern'd to stirr up friends & others saying, it was his firm belief that if this sinful Nation will not humble themselves during the day of Mercy that they shall be humbled in Judgment (or to this purpose but more largely) as also at the above Meeting at Clonmell that the Lord would thresh this Nation & fan it and cause the chaff to be blown away as by the breath of his Nostrils.

Third day following he had a Meeting with the Young People, to which came several of the Towns people & some of them of Note who seem'd well satisfied, He with Abr^m Fuller and several friends of Corke went the 29th to Youghall.

Abr^m Fuller had a concern about this time to visit the Western parts & accordingly accompany'd by some friends of Corke had Meetings at Ross, Bantry, Skibbereen, Baltimore, Dunmanaway & Bandon, in several of which places there appear'd a great openness to hear Truth

declar'd, but especially at Bandon Dunmanaway & Baltimore.

7th $\frac{0}{m}$. William Thomas landed here again in his way home and went to Waterford, where he stay'd a few days & return'd to Corke, & having finish'd his service here took ship 8th $\frac{0}{m}$ 20th for Antigua.

8th $\frac{0}{m}$ 10th. Abr^m Fuller having some farther concern went to Mallow, Doneraile, & Charlevill accompany'd by several friends of Corke, at which places they had Meetings to good satisfaction. And there appear'd a great openness among the People. Some time after having some farther service before him and our Antient Friend Martha Dobbs of Youghall being deceas'd, he with several friends of Corke went to the burial and thence to Cappoquin, Lismore, and Tallow at which places they had Meetings to satisfaction.

1751.

2^d $\frac{0}{m}$ 14th. Elizabeth Fennell accompany'd by her Husband Joshua Fennell were at our Quarterly Pro: Meeting and stay'd till first day following. Her service was to edification & encouragement, declaring that the Lord would yet beautifie Zion & strengthen her Stakes & lengthen her Cords, with more to the same Purpose.

Our worthy friend Elizth Tomey of this City departed this life 4th $\frac{0}{m}$ 7th about the 1st hour in the morning.

5th $\frac{0}{m}$ 11th. Katharine Payton, Worcestershire, Mary Peisly, Leinster Province, came here from Youghall and were at our 6th day Meeting but both silent. First day following Katharine bore a sharp and powerfull testimony, faithfully warning both young & old, intimating that if there was not an amendment, a day of scattering would come; Second day being our Men's Meeting they desir'd an Opportunity with us, at said Meeting Mary was concern'd in suitable advice and Counsel, & afterward Katharine had a very satisfactory time in Prayer, They had Meetings at Kinsale and Bandon, return'd on the 18th and had a full afternoon Meeting with friends at Corke to which came a great many of the town's people who were mostly sober & attentive; Kath had good service amongst them opening several passages of Scripture much to their satisfaction; They went hence next day with Corke friends to the Pro: Meeting at Limerick.

6th $\frac{2}{224}$. Ann Gunner, Near Ipswich, Mary Abbott Northamptonshire, came here from Limerick & were at our sixth day Meeting, first day Ann was concern'd in a close & powerfull testimony against a careless indolent spirit; third day they went to Bandon and return'd next day and had an Afternoon Meeting with friends of Corke, Ann stood up first and had a good time in exhortation and admonition and spoke something prophetically to this effect, that if there was not more diligence and a prizing the mercies of God we may live to see a time wherein our foundations may be more fully tried; After which Mary was concern'd to speak plainly to the States of such as took delight to hear Truth's Testimony declar'd and it was a pleasant Song to them, but were not carefull to yield obedience to the manifestations of Truth in their own hearts, exhorting such to seek to be acquainted with the living Word & not to be feeding upon Words, Otherwise she said she believed the Lord would take away his Ministers (who would have work to do elsewhere) & cause us to have a famine of the Word, & then that such as had been carefull to know the Truth for themselves would have something to retire unto, they went hence ye 29th wth friends of Corke to the Pro: Meeting at Waterford.

7th $\frac{2}{224}$ 7th. Eleazer Sheldon from Dublin came here from ye Pro: Meeting at Waterford, stay'd first & second day & ye 10th went towards Kilcommon.

8th $\frac{2}{224}$ 13th. Elizth Fennell came to our Quarterly Meeting and stay'd till ye first day following & on the 21st being second day had a Meeting with the young Women by appointment.

1752.

1st $\frac{2}{224}$ 5th.⁴ Joshua Dixon County of Durham an able & powerfull Minister of the Gospel sound in doctrine & of a baptizing ministry, sharp in warning to the stubborn and rebellious but a son of consolation to the Mourners, He was at our Quarterly Meeting ye 5th & 6th went to Bandon the 7th had a Meeting there, return'd the 8th & had a Meeting with friends of Corke by appoint-

⁴ There is a note in the MS. at this point: "Calendar altered." The reader may have noticed that entries in 1 mo. (March) to the 24th have hitherto preceded the change of year.

ment, which was a full meeting & to good satisfaction, He went hence to Youghall.

2^d $\frac{a}{m}$ 9th. Will^m Brown, America, Sam^l Neal, Dublin, came this day from Limerick, having been sent out of their way by the unskilfulness of some that directed them, the 10th being first of the week they had good service amongst us, next day had an opportunity at our Men & Womens Meeting together. And that afternoon went to Bandon accompany'd by several friends of Corke & had an evening Meeting there which was very full the house not being large enough to contain y^m in which Will^m laid open the Hireling Priests and their corrupt practices as Pride Covetousness & Oppression &c. with great Authority declaring that they neither know the Scriptures nor the Power of God, Instancing that of their seeking after great Benefices & then hiring a Journeyman for perhaps less than a fourth part of their Income to Preach in their stead thus making Merchandize of the People to which some of them assented saying it was true, The next day went to Dunmanaway had a Meeting there which was full & the people sober & attentive where Will^m had the like concern as before to lay open the Priests & their Practices, that night came back to Bandon, & next morning went to Kinsale and there had a large & satisfactory Meeting, next day to Corke and had a Meeting by appointment which was full and to good satisfaction & next day towards Limerick to the Pro: Meeting. Samuel was a young man lately come forth in the Ministry who had formerly lived in a loose way of life but the Lord was pleased to visit him both immediately and Instrumentally, & particularly by the Ministry of Kath Payton & Samuel Fothergill.

3^d $\frac{a}{m}$ 25th. Gherret Hassen came here from Youghall & stay'd to our Quarterly Meeting the 28th went to Bandon, return'd & went hence towards Limerick.

6th $\frac{a}{m}$ 11th. Samuel Spevold from Hitchin in Hartfordshire was at our sixth & first day Meetings at both which he was concern'd to speak plainly & closely to the states of many, and expressed something in a Prophetick way, observing how the Lord had shaken the Rod several times in this & other nations & yet it seem'd to have but little effect, & he said he feared nothing but heavy Judgments would do; & the same evening at Abr^m

Fuller's at a Meeting of several friends he declared with great weight & under an extraordinary Concern, that the Lord would try the foundations of men and of Friends as a People, & seemed to think it would fall heavier on them than on others, often repeating it as a thing sealed to his understanding, & that y^e same had often been opened to him since he came into this Nation. In the words of the Prophet Amos 3^d Chap. & 2^d Verse, & that he seemed to think the time near, & the Child born yea grown up that will live to see it, and farther said that some who were present might live to see it, and that the sound of Mortality would be such as should make the hearts of thousands & tens of thousands to tremble, and their ears to tingle, he went next day to Bandon, Kinsale, Dunmanaway, return'd to Bandon & so back to Corke, on the 18th he had an Opportunity with the Men & Women's Meetings together by appointment where he had the like concern as before, declaring with great weight that a stripping day was at hand, and that this is the generation that shall see it. He went hence the 2^d of y^e 7th $\frac{a}{m}$ towards Youghall.

19th. Samuel Nottingham of Tortola landed here from said Island had some service here & went hence the 29th towards Youghall.

7th $\frac{a}{m}$ 15th. Abr^m Fuller went towards Mallow in his way to visit Ulster Province, & thence to Scotland accompany'd by Thomas Wily a young man of this City not Publick.

7th $\frac{a}{m}$ 9th. Susanna Hatton formerly Hudson who visited this province wth Ruth Courtney 1738 accompany'd by Elizth Hutchinson daughter of Jonathan Hutchinson of this City deceas'd, were at our sixth & first day Meetings, also at the Men & Women's Meetings together by appointment on the second day following, stay'd third day & fourth day went to Bandon, Susanna at her return not being clearstayed here some time longer, having a Concern to visit several families, in some of which she had hard work speaking home to the states of several under the profession of Truth who did not walk answerable thereto tho' she said she had no outward information, & at a first day Meetings on the 26th she had two memorable testimonies to deliver, the first in the forenoon concerning the libertines and those who set themselves in opposition

to the testimony of Truth, declaring with great authority in the demonstration of the Divine Power which was eminently with her, that the Lord would bring them down think what they would, & that he would humble them Let them look never so high, & tho' Gog & Magog Join in battle array yet the Lamb & his Followers shall have the Victory. The second was in the afternoon which seem'd to be mostly for those concern'd in the discipline of the Church cautioning them to stand their ground and not to Join with a wrong thing, not to let their spirits be mixed with those who are going on in things contrary to Truth, and not to heed those who cou'd speak words as smooth as Oil, and then addressing herself to the Meeting in general warned them, that none of them might hide their wickedness by Bribery. Next day she had a Concern to the Men & Women's Meetings, and at the latter spoke much to the above purpose Saying that the Enemy was endeavouring to lay waste the Heritage of God, & she was afraid he wou'd prevail if there was not a Care, Exhorting friends to stand their ground & stretch the line of Discipline over the heads of Transgressors, saying there was that which would prove deadly at the latter end (if not prevented) She also said this exercise was heavy upon her & that it was not from the hearing of the Ear but that she felt a spirit amongst them which was even as it were seared with an hot Iron, which was not willing that right and true Judgment should go forth.

Note there was a Person present who had heretofore opposed the Judgment of Friends & hinder'd Justice from being impartially administer'd, & has since given friends much trouble & uneasiness.

They went hence 8th $\frac{9}{10}$ 1st to the Pro: Meeting at Youghall, being the first Pro: Meeting held there since the year^s

9th $\frac{9}{10}$ 15th. John Churchman East Nottingham Pennsylvania, John Pemberton son of Israel Pemberton Philadelphia, a young man lately come forth in the Ministry, They came here from Youghall and were at our first day Meetings, John Churchman was concern'd in a lively testimony against a sort of Deistical Spirit, which would lay waste the authority of the Scriptures and

^s There is a space in the MS. for the insertion of a date.

persuade People into a belief that they may indulge themselves in their Lusts & pleasures, as if the Almighty was so perfectly happy in himself as not to be moved with anger against Mankind for only gratifying those passions which himself has planted in their nature with more to this effect not noted, & farther said that he looked upon this to be as dangerous as Atheism itself He also spoke prophetically saying, he believ'd the time was near wherein the Lord would stretch forth his Rod over the Earth, Purge away the load of Sin & wickedness which has corrupted the earth & under which the very Creation groans (or to this purpose) & in the afternoon, after recounting something of the faithfulness of our worthy Elders & Predecessors he said there is a Mungrel Race grown up now, which tho' they would be thought to walk in the light yet there is a mixture of darkness & they are acting in their own wisdom, but he said the Lord would raise up some as it were out of the dust who shall take their Crowns off their heads, They went hence y^e 22^d towards the Pro: Meeting at Limerick.

Abraham Fuller return'd from visiting Scotland
10th ^o/_o 11th 1752.

10th ^o/_o 22^d. James Tomey of Limerick & his Daughter Elizth Tomey of said City, Samuel Sheldon Waterford, were at our Pro: Meeting.

12th ^o/_o 13th. Matthew Mellor, Joseph Harwood, both of Manchester were at our Quay Meeting y^e 17th Instant, They stayed here several weeks & visited several families together with Elizth Tomey who had been here since 10th ^o/_o 22^d They went hence 1st ^o/_o 9th towards Limerick, but Elizth Tomey stay'd & went with friends of Corke to the Pro: Meeting at Clonmell which was held y^e 28th & 29th of y^e 1st ^o/_o. Joseph had been a soldier & was convinced, upon which he laid down his arms & therefore was sentenced to be shot it being in the time of the Rebellion, but being faithfull the Lord deliver'd him, He was a man remarkably Innocent & Sweet in his Conversation.

1753.

7th ^o/_o 24. Sarah Splatt, Mary Sparks, Exeter the latter since married to Joshua Ridgeway of Ballicarrol Queen's County.

30th. May Drummond.

8th $\frac{a}{m}$ 15th. William Rickett, Samuel Stott, came here this day, & went to Bandon the day following, and return'd back to Corke. Samuel was wholly silent in Corke & Bandon and they made but a short stay.

19th. John Chrysty of Ulster Pro: James Tomey of Limerick, Samuel Watson of Kilconner, Joseph Tomey of Dublin, James Pim of near M^r Rath, These five friends with Abr^m Fuller being appointed by the half years Meeting to perform a National Visit, were at our Meeting this day being first day of the week, together with the two last mention'd friends, They went hence towards the County of Tipperary & so to the Quarterly Meeting at Waterford, but W^m & Sam^l being pressed to hasten forward did not stay the Quarterly Meeting.

11th $\frac{a}{m}$ 24th. Edmond Peckover from Norfolk came to our Quarterly Meeting, went to Kinsale & Bandon & was at our first day Meetings 12th $\frac{a}{m}$ 2^d, & next day went towards Limerick.

1754.

2^d $\frac{a}{m}$ 9th. Elizth Fennell with her husband came to our, Quarterly Meeting, had a Meeting with the Women stay'd till first day following and her service was very acceptable to friends.

17th. Ann Gunner, Mary Artis, Suffolk were at our first day Meetings. Stay'd till 3^d $\frac{a}{m}$ 8th & then took shipping for Bristol.

3^d $\frac{a}{m}$ 7th. Mary Sparks aforesaid came about this time having left her old companion, Sarah Splatt behind her at Kilcommon, who followed her in a little time and were both at our Pro: Meeting & took shipping for Minehead 4th $\frac{a}{m}$ 1st.

4th $\frac{a}{m}$ 26th. Gherret Hassen from Dublin had several Meetings with us & went to Bandon, was sick in the Gout at Abr^m Fuller's for some time & 5th $\frac{a}{m}$ 29th went towards Limerick.

5th $\frac{a}{m}$ 7th. Rachel Wilson of Kendal in Westmoreland accompany'd by Elizth Rebanks a young woman not publick, stay'd first day Meetings, second day went to Bandon, third day to Kinsale at each of which had a Meeting to good satisfaction, return'd same day & had a

Meeting fourth day at Corke to good satisfaction, & next day went to the Pro: Meeting at Waterford, she was an able & skilfull Minister & deeply read in y^e Mysteries of y^e Kingdom.

Abraham Fuller a resident of this City had such an extraordinary concern 5th $\frac{a}{m}$ 7th being sixth day of the week that it was thought worth committing to writing & was to the following Purpose viz—That the time was hastening and that some who were present would live to see it that the foundations of Men would be tryed in a very near manner, that it would be a sifting & a winnowing time, that we shall be fewer in number & that none would be able to stand but such as were walking humbly before God, but the Proud and the exalted would not be able to stand the fiery tryal, & that such as are not dwelling in humility before God will be scattered as sheep without a Shepherd, That when that winnowing time should come such as were enabled to stand should be of one heart and one mind and should keep near to the Lord and one unto another, That after this day of sore calamity shall be over the Lord will add to the number of his Church & that many shall flock unto Zion as Doves unto the Windows, that he will say to the North give up & to the South keep not back bring my sons from far & my Daughters from y^e ends of y^e Earth.

7th $\frac{a}{m}$ 20th. Richard Reynolds from Bristol came here this day stay'd first day Meetings, went to Bandon next day return'd same day & took shipping for Bristol y^e 26th Inst.

9th $\frac{a}{m}$ 19th. Sarah Worrall, Elizth Ashbridge, America came here from Limerick, Sarah was an Ancient Friend & continued sickly at William Abbotts in this City untill 2^d $\frac{a}{m}$ 28th 1755, & then died there & was interred in friends burying ground at Corke. Elizth went hence with some friends of Corke y^e 25th Inst to the Six Weeks Meeting at Cashell, return'd y^e 30th went to Bandon 10th $\frac{a}{m}$ 2^d return'd next day had a Meeting wth the young people the 7th & remained here being sickly untill 12th $\frac{a}{m}$ 11th, then went to Waterford where she was also sick, & thence to Rob^t Lecky's at Kilnock in y^e Co: Carlow & there died 5th $\frac{a}{m}$ 17th 1755.

1755.

Elizth Fennell with her Husband Joshua Fennell came to our Pro: Meeting the 7th Instant, In y^e first day morning meeting she was concern'd in a prophetick manner to speak of a trying time approaching, & y^e next day was very sweetly open'd in encouragement to the youth, and said it was the Lords determination that the Truth shall prosper & Possess the Gates of it's Enemies.

6th \cong 13th. John Bradford Lancashire, George Mason Yorkshire, Robert Holmes Norfolk, Landed here from England, John & George went to Bandon y^e 18th ret'd y^e 19th & went to Youghall y^e 23^d.

14. John Storer Nottingham came here from Youghall, stayed our first day Meetings, went to Bandon the 16th return'd same day, & y^e 17th went to y^e Co: Tipperary & with him Rob^t Holmes aforesaid.

21. Samuel Spevold Hartfordshire came here from Limerick, stay'd our first & third day Meetings, went to Bandon the 24th return'd the 25th & the 30th went to Youghall.

8th \cong 14th. Isabella Middleton Dublin came here from Youghall went the 15th to Bandon return'd the 16th & the 18th went towards Limerick.

16th. Jane Fayle near Edenderry, Sarah Williams Co. Wexford, came here from Youghall stay'd our first day Meetings went to Bandon the 18th return'd the 19th & y^e 20th went towards Limerick.

12th \cong 14th. James Keyes Waterford, came to our Pro: Meeting & had good service amongst us.

1756.

3^d \cong 8th. Susanna Hatton Waterford, came to our Quarterly Meeting, & her service was very acceptable to friends.

7th \cong 10th. Elizabeth Fennell came to our Pro: Meeting & had a Meeting the 14th with the young Women, stay'd till the 24th and then went to Youghall return'd y^e 29th stay'd till 9th \cong 8th, & then went homewards having had several meetings to the Comfort & Satisfaction of the well minded.

8th \cong 7th. Robert Proud, John Stephenson, Yorkshire, came here from Youghall stay'd first day Meetings,

second day went to Bandon return'd same day, & next day had a Meeting at Corke & fourth day went towards Limerick.

9th $\frac{2}{25}. Abraham Farrington Burlington County in Pensylvania accompany'd by Sam^l Emblem a young man not publick but came forth in publick testimony in this Nation. They stay'd first day Meetings & was at our Mens & Womens Meetings next day wherein Abr^m was livingly & divinely opened in Counsel & advice, stay'd third day Meeting, 4th day went to Bandon, 5th day to Kinsale, return'd & was at our sixth day Meeting wherein he said the Lord was about to call some to an acct (tho it may not be a final acct) for the many blessings they enjoyed, & would extend a day of fresh visitation to them if they would be faithfull. Also that he thought the time was not far off when the Lord would say to the North give up & to the South keep not back, &c recommending us to waiting on the Lord with a single eye, for that the Sword of the Lord was drawn which would not be sheathed untill the Lord had made Inquisition for blood. They went hence next day to the Pro: Meeting at Youghall.$

11th $\frac{2}{19}. James Clothier Somerset, Susanna Hatton Waterford, James Keyes Waterford, were at our Quarterly Meeting and had a meeting with the young Women at the rising of third day morning Meeting.$

1757.

4th $\frac{2}{16}. Susanna Hatton Waterford came to our Quarterly Meeting & had a Meeting with the young Women at the rising of third day Morning Meeting.$

6th $\frac{2}{4}$. James Tomey Limerick, James Keyes Waterford, Elizth Fennell, Kilcommon came to our Province Meeting the two former went hence the 7th, but Elizth stay'd till the 18th & went hence to Youghall.

21. Jane Crossfield formerly Rowlandson who visited this Nation in 1743 with Alce Alderson came now with Lucy Bradley from Bristol, They went to Bandon the 22^d return'd ye 23^d were at our sixth first & third days Meetings & went hence to Youghall the 28th, They were able & powerfull Ministers of the Gospel.

7th $\frac{2}{12}$. Samuel Neal Clonivoe accompany'd by Samuel Williams of Dublin a Young Man not Publick

They went next day to Bandon return'd & were at our sixth first & third days Meetings & went hence the 21st to Kilcommon.

9^{mo} 15.⁶ William Bragg from Bristol was at our first & third days Meetings & went towards Youghall the 20th but went not to Bandon.

James Keyes, Elizth Fennell, to Prov. Quarterly Meeting & stayd to assist in pforming a Visit to the Families of ffr^{ds} in this City w^{ch} was very Acceptable.

12^{mo} 28. John Alderson (from Westmorland) son to the before mentioned Alice Alderson, came here from Youghall & went the day following to Bandon & on the 30th returnd & was at our 6th days Meeting at which he was wholly silent but on the first day following he had good service speaking home to divers states & particularly such as have Deistical Notions he went hence the 4th of the 1st Month towards the Quarterly Meeting of Limerick.⁷

1761.

7^{mo}. James Daniel of Salem County in West Jersey in America Landed at Cove & was at our sixth days Meeting on the 10th at which he was wholly silent.

8^{mo} 8th. David Saul, David Bell, from the North of England.

11^{mo} 26. Anne White from Coventry, Ruth Follis from Leicestershire, they visited Youghal & Bandon & returnd to our Quarterly Meeting y^e 6th & 7th of 12^{mo}.

1762.

3^{mo} 8. Ruth Follis came again & was at our Meeting this day.

4^{mo} 11. Sam^l Spavold of Hitching Hartfordshire, Dan^l Rose of Colebrook Dale S[h]ropshire were at our pro : Meeting, Sam^l went the 19th towards Limerick but Dan^l was confined several weeks at Ab. Fullers being Ill of a Fever.

7^{mo} 15th. Joseph Oxly of Norwich, Nephew to Edmund Peckover was at our 6th & first days Meetings went to Bandon stayd our 3^d days Meeting the 20th &

⁶ There is another change of handwriting from this entry.

⁷ After this entry there are seven blank pages in the MS.

went towards Limerick the 21, he was a Sound Minister a Worthy Friend and a most agreeable Companion.

8^{mo} 16. Ann Summerland from Colebrook Dale
Thos Greer from the North of Ireland both at our
Quarterly Meeting.

1763.⁸

1^{mo} 12th. Anne White of Coventry before mention'd.

1765.

6^{mo} 5th. Martha Williams of Pontypool came here from Youghall & next day went to Bandon & returnd next day to our week day Meeting at w^{ch} she was wholly silent on the seventh day following she went to Kinsale accompanyd by Abr^m Fuller & about 12 other friends from Corke & had a Meeting there on the first day of y^e week, she returnd y^e next day & stayd our week day Meetings & first day Meetings & on second day had a Meeting wth the Women Friends w^{ch} was to good satisfaction & on third day being the 18th of the month set out towards Limerick & on the 20th had a Meeting at Ross, on the 21st was at their 6th days Meeting in Limerick at the Marriage of Will^m Fennell Joshua of Killcommon & Mary Lucas daughter of Andrew Lucas of Limerick wth which marriage she seemed to have good Unity & said she believed that if they kept their places & were concerned for the Honour of God and to live in his fear their latter end will be greater than their beginning.

The Cambridge "Journal of George Fox"

Continued from p. 50

37.—Vol. II. p. 324.—For the names and other particulars relating to the Priest convinced in Poland, and his family, see pp. 149-152 of this volume of THE JOURNAL.

⁸ After a blank page this line appears at the head of another page without further entries. Then follow four blank pages.

Many of above Friends are mentioned in *Occurrences for the Service of Truth*, see THE JOURNAL, ii.

went towards Limerick the 21st he was a Sound Minister
a Worthy Friend and a most agreeable Companion.
3rd 16. Ann Summerland from Colebrook Dale
The Green from the North of Ireland both at our
Quarterly Meeting.

1763.

1st 136. Anne White of Coventry before mention'd.

1764.

2nd 20. Martha Williams of Pontypool came here
from Yougball & next day went to Brandon & returned
next day to our week day Meeting at w^{ch} she was wholly
silent on the seventh day following she went to Kinsale
accompanied by Abim. Fuller & about 12 other friends
from Cork & had a Meeting there on the first day of w^{ch}
week she returned & next day & stay'd our week day
Meetings & first day Meetings & on second day had a
Meeting w^{ch} the Women Friends w^{ch} was to good satis-
faction & on third day being the 18th of the month set out
towards Limerick & on the 20th had a Meeting at Ross, on
the 21st was at their 6th days Meeting in Limerick at the
Marriage of Wmth Pennell Joshua of Killcommon &
Mary Lucas daughter of Andrew Lucas of Limerick w^{ch}
which marriage she seem'd to have good Unity & said she
believed that if they kept their places & were concerned
for the Honour of God and to live in his fear their latter
end will be greater than their beginning.

THE CAMBRIDGE "JOURNAL" OF GEORGE JESSE

Continued from p. 30.

27.—Vol. II. p. 34.—For the names and other particulars relating
to the first convened in Poland, and his family, see pp. 149-151 of this
volume of the Journal.

After a blank page this line appears at the head of another page
without further notice. Then follow four blank pages.

Many of above friends are mentioned in Occurrences for the future
of the Journal.

A Stuart among the Quakers¹

THE autumn of 1688 had made shipwreck of the Stuart fortunes, and during the winter months that followed, the shores of France and the remoter counties of England were strewn with the wreckage. Amongst the flotsam and jetsam cast up by this calamity there was no figure so remarkable as that of Jane Stuart, the King's natural daughter. She had spent the thirty-five years of her life at the Court—an acknowledged and favourite child. Then, seizing the opportunity of her father's flight, she herself stole away in disguise from Whitehall, and, taking no one into her confidence, travelled alone and on foot through half the counties of England. The goal of her journey was Wisbech, then an obscure market-town in Cambridgeshire. She had chosen it, perhaps, for its remoteness and inaccessibility, which had become a by-word in the seventeenth century. Arriving towards the end of the summer, she joined a group of labourers who were standing to be hired beside the Old Bridge, where farmers still come to engage their extra workers at hay-time and harvest. In spite of her evident inexperience she was hired with the others and sent out to reap in the fields. So great was her industry that before the season was over she had come to be known as the "Queen of the Reapers"—a strange title for a woman whose sister was even then seated upon the throne of England. As the winter drew on she bought a spinning-wheel, and, hiring a cellar, she took home the flax and wool which are the chief produce of that grazing and agricultural county. Then, sitting on a stand in the market-place, amongst the farmers' wives, she sold the thread which she had spun. From the time of her arrival she attached herself to the Quaker Meeting, a little community which was beginning to breathe again after the barbarous persecutions of the reign of Charles II.

Little by little her story leaked out. Her speech or her habits betrayed her. She was discovered in the

¹ Portions of this article have previously appeared in the *Glasgow Herald*.

act of reading the Greek Testament, and her confusion still further aroused the suspicions of her neighbours. Reluctant as she was to speak of her past life, the day came when the chief facts of her history were known in the town. For thirty years after her death in 1742, her memory was preserved only in the recollection of the inhabitants who had known her, and in the following entry in the Friends' Registry of Burials:—

Jane Stuart departed this Life on 12th of 7th mo, 1742, on first day, about 1 o'clock y^e 14th aged '88. Supposed to be descended from James 2nd she lived in a cellar in the Old Market Wisbech—the house has been rebuilt by Chs. Freeman.

But in 1773 the grandfather of the present Lord Peckover came to live in Wisbech, and set himself to collect such details as still survived. In 1809 they appeared for the first time in print in an article in the *Monthly Magazine or British Register*, vol. 28. I am indebted for this information, as well as for some further particulars, to the kindness of Lord Peckover of Wisbech. He can himself remember his grandfather, who died in 1833, and thus forms a link, however slender, with this surprising history.

Jane Stuart was born in Paris in 1654, a natural daughter of the exiled Duke of York, but happy beyond the usual fate of these children in bearing her father's name. It is significant that her mother's identity has never been known, though she is believed to have been a Maid of Honour to Queen Henrietta Maria, and a Protestant. This secrecy seems to indicate that she came of a family which felt the disgrace of the royal favours, and the name of Stuart may have been granted to the child as an expiation of the wrong done to her mother. She may have been one of the ladies referred to by the Earl of Sandwich, when he declared that Anne Hyde was not singular in being able to produce a promise of marriage, signed by James with his own blood while he was resident in France.

At the time of Jane's birth her father was a youth of twenty-one, handsome, brave and affable. He was the idol, if we may believe Chancellor Hyde, of the French Court, and of the Army, to which he was attached as a member of the staff of Marshall Turenne. But in 1658

the French Treaty with Cromwell obliged him to leave the country and to resign his commission. He removed with his whole household, which included his little daughter, to Bruges. Here and at Brussels she grew up in the midst of a society only less corrupt than that of the Court of the Restoration. When in 1660 the exiles were welcomed back to Whitehall, she came to England in her father's train; and when he set up his establishment on a scale comparable to that of the King himself, he was careful that proper provision should be made for the child.

In the following autumn his secret marriage was acknowledged with the daughter of Sir Edward Hyde, the Chancellor, whose loyalty had been newly rewarded by a peerage. The bride brought the leaven of decent middle-class virtues into James's household, and it is to her influence that one can trace many of the qualities in Jane Stuart which would be otherwise inexplicable—her integrity and economy, her love of learning, and her purity of life.

Jane's attachment to the Quakers, which showed itself while she was still living at St. James's, is easily capable of explanation. The Friends held a prescriptive right, which they still possess, to appear before the King, and during the persecution which followed the Conventicle Act, they came almost daily to Charles the Second to plead the cause of their Society. Their "Thou Speech," as it was called, and their quaint dress, crowned by the hats which they refused to remove on a point of conscience, were familiar to every *habitué* of the Court. The Duke of York was notoriously friendly to them, and added to the distrust with which he was regarded by his intimacy with William Penn, the son of his favourite Admiral. Jane Stuart herself travelled in Germany in her girlhood, where she would be entertained by her father's cousin, the learned Princess Elizabeth of Bohemia, the correspondent of Fox and Penn, and a kind hostess to many wandering Quakers. Jane Stuart's "convincement" to their principles brought no difference in her position.

It is related, though the tale has the smack of legend, that she pushed her beliefs to the only conclusion possible at the time, and suffered imprisonment at

Newgate, in the company of Thomas Ellwood. Ellwood was confined in Bridewell and Newgate in 1662, when Jane was a child of eight, and his last imprisonment was at High Wycombe (not in London), when she was still only twelve years of age. Even in those brutal times, a Dissenter under the age of sixteen was not punishable by law.² If it be true that this daughter of the Stuarts suffered in jail for her religion, it was not in the company of Milton's friend. There is no account of her trial and punishment in the Quaker records.

One other anecdote of her girlhood has been preserved and may be accepted as authentic. It gives a tantalising glimpse of a love-story, which must have been one of the strangest and most idyllic of her many-coloured memories. Even now, dim and broken as it is, it preserves some faint trace of its former beauty. During her life in London, Jane gave her heart to a man whose name and station are alike unrecorded, and whose sole surviving feature had been his desire to marry her for her own sake, and his willingness to share the obloquy and peril of the life of a humble Quaker. It seems most likely that he was himself a Friend, and that his quaint speech and plain dress had won the love of his mistress above all the glitter of her noble suitors. The marriage was to be celebrated according to the Quaker form. When the day came, the bride and bridegroom, accompanied only by his brother, set out in a coach for the Friends' Meeting House. Before they could reach it, however, the horses took fright, and the coach was overturned—an accident which was common enough in those days of unmade roads and top-heavy carriages. The bridegroom was killed on the spot, though Jane herself was unhurt, and the brother escaped with a broken leg. The bride did not stay to indulge her grief. She insisted on continuing her journey, and carried the brother to lodgings in London, where his leg might be set with some hope of success. Not content with this service, she stayed with him and nursed him herself until his recovery.

The story is welcome in the midst of a chronicle so disappointingly barren of illustration, or of explana-

² True, but Katherine Long, *aft.* Peckover, was imprisoned with her mother in Norwich, before she was sixteen. (*F.P.T.*) (Ed.)

tory detail. If we reject the tradition of her imprisonment the account of her intended marriage is sufficient evidence of the thoroughness with which she had identified herself with the Quakers, and her conduct throughout the adventure gives such proof of her disregard for convention as might prepare us in some degree for her later actions.

The only other picture which she has left of this period of her life is a glimpse of the infant Prince, afterwards the Old Pretender, "a little white-headed boy," whom she nursed upon her knee. His birth gave the signal for the Revolution, and in a few months Jane herself was an exile, working unknown amongst the fields of Wisbech. At first some effort seems to have been made to draw her back to her old life. The partisans of the new King in particular desired her presence as a witness to their contention that the new-born Prince was a supposititious child, and not the heir to the throne. The Duke of Argyll succeeded in fact in tracing her as far as Wisbech. But Jane recognised the familiar arms upon his coach, as she sat in her stall in the market-place, and hastily packing up her thread, she hid herself until the search which she had foreseen had been abandoned.

Once, indeed, she was tempted out of her retreat. When her brother, the Old Pretender, landed at Peterhead, to lead the ill-fated rising of the '15, Jane Stuart hired a chaise and travelled the 300 miles into Scotland to see him, a journey which is in itself sufficient corroboration of his claim to be the son of James the Second.

With this brief and heart-stirring interlude her life pursued its even course for fifty-four years. Through the summer she worked in the fields, and in the winter she toiled at the spinning-wheel in her dark cellar, or sat without awning or shelter among the farmers' wives in the market-place. Her cellar was filled with birds, which she loved and cared for. She was never so happy as in the company of children, to whom, it is related, "she gave suitable religious advice when opportunity offered."

The last scene of her life has a touch of that romantic pathos which was the birthright of all her family. She had fainted one day in the Friends' Graveyard, and, as she came to herself, the peace of that green shade stole

into her brain, and she asked that when she died she might be buried in the place where she had fallen. She had a rowan tree planted to mark the spot—a tree, as one of her chroniclers has noted, most fitted to guard the resting-place of a daughter of Scotland. The tree grew too large for the little graveyard, and was eventually cut down and sold for twelve shillings. But the grave is not uncared for. Some reverent hand has hedged it round with box, and her initials, with her age, eighty-eight, and the date, 1742, grow in evergreen letters upon it. She was perhaps the happiest of all her ill-starred race, for she has left it on record in the only saying of hers that has come down to us, that “she enjoyed such contentment and peace that she would not leave her cell and spinning-wheel to be the Queen of England.”

MABEL R. BRAILSFORD.

The Manse, Williton, Som.

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Fenland Notes and Queries, pt. xvii., p. 178.

History of Wisbech, by Gardiner, 1898.

Notes and Queries, Oct. 8, 1904.

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A drawing by Wm. R. Brown, of Cambridge, of the grave of Jane Stuart may be found in *Cambridge and County Portfolio—Leaflets of Local Lore*.

Fatherly Sollicitude

TO THE MEN AND WOMENS MEETING IN BRISTOLL

Dear Friends

Tis now aboue forty years when your acquaintance was first dear to me, among Whome haue often beheld that comlynness w^{ch} more & more engaged my Soul to Seek & loue the Lord the auther thereof, y^t he might Stamp his Jmage vpon me, who was pleas^d comfortably to apear & vnite me nearer & nearer to his People & Raised Suplycatiō that as Good Joshua Resolued, So J & my house might Serue the Lord among you to the end of my days, And it was to my Great Satisfaction w^a J Settled my daughter Mary amongst you whose care J knew was Great over the Church, and J hoped that it would haue been her care not to Offend the Lord nor Griue his people at any time, for vnto the protection of the one & the care of the other J had in my heart recommended her, But now by an vnexpected Occation am to acquaint you that J fear She hath Some Jnclynations contrary to the order of truth to marry one Richard Dolton who hath not had comunion with us. J am therefore constrain^d also to acq^t you both to clear my Selfe & Satisfie you y^t there might be no hard thought of me, J haue no hand in it, but always aduiced her to Obserue yor Councill who were as fathers & mothers Jn Jsraell, belieueing that Some among you would be made as Instruem^{ts} to Effect those things for her y^t might be a comfort to yorselues, her & me, both in her Spirituall & temporall affairs & the Experience alredy had of Seuerall of you confirms the same, so that if she were minded to alter her condition (as indeed J thought there would be Occation for it in her way of trade) your abrobation [*i.e.*, approbation] therein should be mine and now as my Child is placed among you & my selfe & others that wish her well being so remote, J desire yor tender care over her as Nurses over the young Generation, hoping the Lord will so Extend yor adminitions y^t she may Keepe her unity wth the Lord & his people, as to the man J can say but litle being a stranger but his Relations haue been reputed a sober honest people, & thō he ptends

that this acquaintance wth her & so wth friends declarations in meetings hath brought him to see how falcelly fr^{ds} were asperst by the black coverings others threw on them, & y^t he is now affected wth truth & the good ord^r of it, but as this Seems not to me as yet to be Grounded on a sure foundation, J leaue you to Judge & must Still Comitt her to y^r Care & tender loue to keepe truth, yorselues & her unspotted from the World, and if she hath alredy appear^d to any of your Griefes J hope she may be Restored by your tender Gentle leadings. So with dear loue J salute you all & Remaine your Loueing friend

WM. BEVAN

Receud & deliued to y^e meeting
y^e 10th of y^e 2^d month 1699.

[Addressed] For Edward Loyd
merch^t in Corne Street
Bristoll.

[Endorsed] ffor the Mens Meting there
p William Beuan of Swansey.

From Bristol MSS. v. 120.

"Going out for a Husband and Wife"

Dolgyn, 16 ii. 1732. Went to meeting with Masters¹ and most of my Family where were our Friends Agnes Tomlinson² Hannah Stevenson³ and Arthur Jones.⁴ Agnes was closely concerned to advise

¹ John Kelsall was employed by several members of the Payton family in their ironworks.

² For Agnes Tomlinson (c. 1692-1756), of Preston, afterwards Hagger, of London, see THE JOURNAL, v. 191.

These three visitors had been at the Wales Y.M. recently held at Bala.

³ The births of several children of Daniel and Hannah Stevenson, of Kendal, are recorded in the Westmorland Registers between 1715 and 1725, but Hannah is not among them. She was probably an earlier, unregistered daughter. The Burial Register records the death of Hannah, daughter of Daniel and Hannah Stevenson, in 1739, but does not state age at death.

⁴ Arthur Jones (1690-1742) was born near Bala, North Wales. He settled in Pa. in early life. He married Elizabeth, daughter of Thomas Lightfoot, in 1717. The writer of "Biographical Sketches," which

all to faithfulness and keeping up the Testimony of Truth, with many other good exhortations, &c. Hannah was concerned to declare that the Lord's visitation was to some in that place in order to bring them forth into the ministry, earnestly desiring they might freely give up to the Lord's requirings. They were also jointly concerned in a way of Jealousy lest any should join with something that was as the accursed thing, as going out for a Husband and Wife, and were fearful some there might have gone too far that way, warning them to return.

A. T. was also concerned to declare that she thought the stroke of death was nearer to some than they perhaps were aware of. There was a good and comfortable opportunity and a tender refreshing time.

In the afternoon they, with other Friends, came down to our house, where we had a good, solid, comfortable time, Hannah being drawn forth in an excellent manner to declare of the Lord's dealings with her, and though she was young and lately come to the Testimony in meetings, yet she was very deep and powerful, having heretofore been careless, wild and much inclined to the foolish vanities of the world, from which she tenderly desired young people might be turned. Agnes also had a very fine time, advising the young ones to keep to Truth, sobriety, obedience to parents, &c. Arthur was particularly concerned towards our children that they might come up in the way of Truth and be obedient to the guidance thereof in all things and avoid all hurtfull and evil things. It was a sweet and bedewing opportunity to our great comfort and refreshment and I greatly desire we may be truly thankful for the same and answer the Lord's love and kindness in such his visitations to us.

Diaries of John Kelsall, vi. 304, MS. in D. (copy).

[1755]. Some time this Spring (as I understand) Two women fr^d from America, their names (I think) Sarah Worrall, & Elizabeth Ashbridge both died in Ireland, after having visited part of that nation & some part of this; One of them before She died left it as a caution to such as might be under a like concern, not to travel too hard intimating it had been fatal to herself & Companion who dyed but a very little before her.

From MS. in D. *Memorandums relating to Travelling Publick Friends at Darlington, with other occurrences.* 1754-5-6, p. 22. See THE JOURNAL, x. 258.

appeared in *The Friend* (Phila.), has this note about Arthur Jones (1856, p. 36):—"Perhaps his zeal may at times have overstepped the bounds of prudence, and have stirred up unpleasant feelings in some against him." In the year 1736, a Friend from England, then on a religious visit to this country, made an open attack upon him in the meeting at North Wales [Pa]. This occasioned a difficulty, and when the Friend was returning home the Yearly Meeting of Ministers declined furnishing him a returning certificate, until he had publicly condemned his attack on Arthur Jones." According to John Kelsall (*Diaries*, vi. 232*), "he appeared to be a very tender humble man," and "was concerned in Welch."

Friends in Nova Scotia, 1785

ON page 41 there appears a question respecting Meetings of Friends in Nova Scotia. The following information, taken mainly from official sources, may prove of interest to the querist and others. The emigration northward was one result of the War of Independence, but it is not evident that it was prompted by any question of military service.

In 1785, Philadelphia Meeting for Sufferings, in an Epistle to London, mentions that the situation of members who had lately settled in Nova Scotia had received attention, "there being among them many Women and Children who are members of our Religious Society, and have been under the necessity of following their Husbands and Parents to that new settlement," and that a collection of books had been sent to them by a Friend travelling thither on a mercantile voyage.

London Friends, in their reply to Philadelphia, 2nd of 12 mo. 1785, write:—

"By your communication concerning your attention to the poor Emigrants to Nova Scotia, it appears that you have been similarly engaged with us. We had in the summer by private means intelligence of several Families being settled at Beavor Harbour, and about Parr Town, and accordingly sent them 50 of our last Yearly Meetings Epistles, 50 Brook on Silent Waiting, 50 Crooks truth's principles, and 20 Testaments, desiring the Friend who forwarded them to make further enquiry respecting their numbers and situation. Secluded thus from the advantage of better settled provinces and less inclement climates, and especially from those of religious Society and Example, they are certainly the objects of sympathy."

Philadelphia, 1786, 5 mo. 18, reports:—

"The Case of those People who have taken Refuge and settled in Nova Scotia continues to engage the attention and sympathy of Friends here, two of our Brethren having within these few days embarked on a religious Visit to those parts; our beloved Friend John Townsend of your city being under the like concern."

11 mo. 3, 1786. London Friends express satisfaction in the continued care of Philadelphia Meeting for Sufferings towards settlers in Nova Scotia and have heard that the books sent were well received.

In a letter dated 18th of 10 mo. 1787, Philadelphia Friends write:—

"In the Course of the Summer last year, a religious Visit was performed to divers Parts of the Country of Nova Scotia, by three of our beloved Friends, viz., John Townsend of your city, Abr^m Gibbons and Joseph Moore, Members of our Yearly Meeting, from whom we have received an Account of a considerable Number in different Places who

The Friend who asked for books for Nova Scotia was Thomas Wagstaffe. Unfortunately there is very little known of Thomas Wagstaffe's correspondence, and the occasion of his interest in Nova Scotia is not apparent.

make Profession with us, and go under the Name of Quakers, with a more particular Description of their circumstances, than had before come to our knowledge; especially with Regard to those who are combating the Hardships and difficulties of forming a new Settlement in a Wilderness at Beaver Harbour, where it appears are upwards of forty Persons Members of our religious Society, four or five of them Men, the rest Women and Children, with a larger Number who profess with us not having a regular Right of Membership. The Situation of these Emigrants, both with respect to their spiritual and temporal Condition and exposure, as well as the reputation of our Christian profession, claiming the Sympathy and Attention of Friends, this Meeting in the 3^d mo. last, appointed a Committee of 15 Friends to exercise special immediate Care therein, by a more Minute enquiry into their Circumstances and how and by what means they might be best assisted and relieved, both as to their religious encouragement and outward support."

They give information from their Committee's report that a quantity of Indian meal and flour has been sent through Friends in New York, and that William Wilson and Joseph Moore have set out to visit Beaver Harbour with written instructions as to information needed and a sum of money to be applied at their discretion.

2 mo. 29, 1788. London to Philadelphia :—

"We have observed the Situation of those Friends and others who have gone to settle in Nova Scotia, and the kind and friendly care extended by you to them. We being also disposed to afford these poor Emigrants some assistance have out of the Money raised by subscription for Friends in America, allotted the sum of Five hundred pounds Sterling for their use and to be sent them in various Articles agreeable to your Intimation."

12 mo. 18, 1788. Philadelphia Friends send to London information from the latest visitors to the country of those most suited to receive assistance.

7 mo. 10, 1789. London Friends express surprise at having received no acknowledgment from Nova Scotia and New Brunswick of the receipt of articles sent 7 mo. 1788, which articles were paid for from the Fund raised for Relief of Friends in America. They also state that "Being since informed that a considerable number of free black People resident in those Provinces were in a distressed situation some Friends in and Near this City contributed upwards of £200 sterling to their Relief, which being invested in salt and a few articles of coarse clothing, was sent in the 7th mo. last year . . . consigned to Rich^d Townsend and Rich^d Townsend Jun. at Shelbourne in Nova Scotia. Of this Cargo also, although we have heard of its safe arrival, we have not yet a Particular Account of the Distribution, but when such Accounts arrive we hope to give you Information thereof."

Philadelphia, 11 mo. 19, 1789 :—

"Your benevolent assistance transmitted for the relief of the Emigrants at Nova Scotia we are informed by letters to a Member of this Meeting was gratefully accepted, and such care taken for a suitable

distribution of the Articles sent them that they proved extensively useful, of which we have reason to believe they will render you an Account."

No account of distribution was received by London Friends direct from Nova Scotia, and in 12 mo. 1790, Philadelphia Friends regret this, and as they have no regular information they send extracts from letters to a member of their Meeting giving some information on the subject, and ask him to remind the Nova Scotians of the expediency of sending a proper account to London.

Which was the Greater Hero?

ONCE sat beside a dying soldier at Nashville while he dictated to me his last words to the wife of his bosom and the mother of his children. He grieved over the forty acres in the backwoods of Wisconsin, over which hung the threatening mortgage. He regretted that the clearing he had left was so small, "But say to her," he said, "that I hope she will be able to hold the forty. It may help raise the children."

Twenty years after that, at a reunion of the "old boys," a poor, prematurely old, shabbily dressed woman sought me. Her hands were horny, her steps faltering and uncertain. She was very conscious of the old-fashioned bonnet she wore. With tearless eyes and unmusical voice she said: "I am Bradley Benson's wife. I have come to tell you that I have kept the forty, but I do not know as I have done well," and turning to the unkempt, physically robust, but mentally untrained youth by her side, she added: "This is Bradley's oldest son. He has helped me. He has been a good boy, but he has had no schooling and he feels it now." Bradley Benson's grave has a marble marker in the National Cemetery at Nashville, and on each return of Decoration Day his country's flag is renewed and flowers are laid upon his grave.

Another twenty years and more have fled since I met his widow. Her body in all probability has found rest in some obscure corner of a Wisconsin graveyard, and the forty acres in the woods have probably passed into other hands. It is not likely that even a flag marks her grave or that flowers decorate it. But I submit that the heroism of his wife makes pale the heroism of Bradley Benson, and the self-sacrifice and devotion of the boy who stood by his mother and grappled with the forest in the interest of his young brothers and sisters indicate as fine and high a spirit as was ever achieved by the father.

JENKIN LLOYD JONES, LL.D., *Peace, Not War, the School of Heroism*, Chicago, 1913.

Believe nothing against another, but upon good authority: nor report what may hurt another, unless it be a greater hurt to others to conceal it.

PENN, *Reflections and Maxims*, i. 145.

The Story of Martha and Mary

WILLIAM G. SMEAL, of Glasgow, draws attention to the fact that this delightful story appeared in *The British Friend*, vol. I (1843), p. 114, over the name Mary Howitt. Since the note in THE JOURNAL, iii. 37 was written other references have been added to the card-catalogue in D. under "Martha and Mary, Story of." The earliest location of this story yet found is in Mary Howitt's *Tales in Prose*,¹ of which the first dated edition was issued in 1841. The date of the original edition was probably 1837, for the story was transferred to the pages of *The Friend* (Phila.), 1837, p. 233 (dated Fourth Month, 1837) via *Chambers's Edinburgh Journal*. Whence M. Howitt obtained this story, or whether indeed it is her own composition, is not known.

Here is the bibliography, so far as at present known :—

Mary Howitt's *Tales in Prose*, c. 1837, and later edd.

Chambers's Edinburgh Journal.

The Friend (Phila.), 1837, p. 233.

The British Friend, 1843, p. 114.

Wilson Armistead's *Select Miscellanies*, 1851, vol. iv.

The Friend (Phila.), 1856, p. 201.

The Friend (Lond.), 1856, p. 80.

Mary S. Wood's *Social Hours with Friends*, 1869.

Jane M. Richardson's *Apples of Gold*, 1896.

Joseph J. Green's *Souvenir of Addresses to the Throne*, 1901.

Lydia Cope Wood's *For a Free Conscience*, 1905.

The Friend (Phila.), 1907, p. 164.

The Walter Pixley of history was a shoemaker of Uttoxeter, Staffordshire. In 1675, he married Christian Alsop, of Inistrey. Their children were numerous but there was not any Martha among them. In 1697 Walter Pixley married Dorothy Twigg. He died in 1718 and his wife died in 1746/7, aged eighty-eight years.

Walter Pixley, with others, signed a testimony of disownment against "a certain woman whose name is Margrett Phillips," in 1689, and a similar paper against "Nathaniell Cawn, a reputed member of our Society," in 1710. John Pixley, of Uttoxeter (presumably one of Walter's family; Walter had a son, named John), was disowned, at a Monthly Meeting held at Rudgeley in 1710, for "debts and reproachfull conduct." (D. Crosfield MSS.) Walter Pixley does not appear in Besse's *Sufferings*.

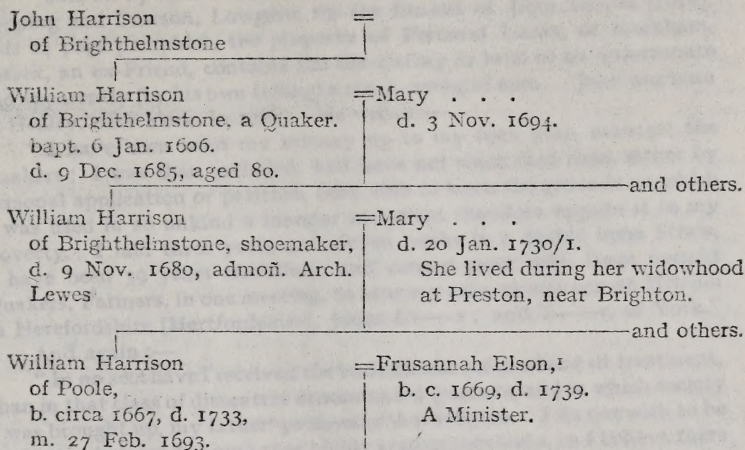
¹ In this book appears a curious little woodcut, representing the old beggar woman handing over the baby Mary to the care of its future foster-mother, Martha, the seven year old daughter of Walter Pixley, living near Stafford.

Our losses are often made judgments by our guilt, and mercies by our repentance.

PENN, *Reflections and Maxims*, ii. 151.

Harrison, of Brighton and Poole

THE pedigree, given as a footnote to page 77, should read as follows:—



See page 77.

For this pedigree the original Quaker registers at Somerset House have been drawn upon, in addition to testamentary records and marriage licences. It is a good example of the great value, in fact the necessity of such evidences in fitting together the early generations of a family in cases where the digested Quaker registers are defective, or inconclusive owing to lack of detail. With regard to Frusannah *Nelson*, it is with somewhat of a pang that one parts from a picturesque name which has found its way into print on several occasions, and is recorded on many a manuscript pedigree. It has the authority of the original registers—both at the marriage of the lady in question, and also on one occasion when her name appears as a witness. In the marriage licence, however, of her mother to John Gold, the name is *Elson*, which was a frequent local name at that period, whereas that of *Nelson* was unknown in Sussex. My theory is that the final *n* of Frusan (the name was undoubtedly used commonly as a dissyllable—as Susan for Susannah) as carried on to the surname in speech, became so recorded on paper by a clerk who was unacquainted with the correct form.

PERCEVAL LUCAS.

¹ Not *Nelson*. Her mother, Priscilla, married, secondly, John Gold, of Brighthelmstone, and had a daughter-in-law and a grand-daughter Barbara, hence Barbara Gold as the "given name" of another of her descendants.

"The Life of John Ianson"

A CURIOUS pamphlet is on loan in D., of which the full title is *The Life of John Ianson, of Pollington, near Snaith, Yorkshire, once an Opulent Farmer in that Neighbourhood.* Hull: Printed by Topping and Dawson, Lowgate, for the Benefit of John Ianson [1816]. This 24 page pamphlet, the property of Perceval Lucas, of Rackham, Sussex, an ex-Friend, contains the life-history in brief of an unfortunate and apparently (by his own telling) a much-wronged man. John was born at Healey, near York, in 1744. He writes:—

"I have been from my infancy up to my 67th year, amongst the Quakers; I was then excluded, and have not since that time, either by personal application or petition, been able to learn the grounds on which I was used in so unkind a manner and must therefore impute it to my Poverty. I laid three years and eleven weeks in a Stable upon Straw, I have been 39 years travelling, and cannot meet with three upright Quakers, Farmers, in one meeting, to hear my case, except one at Hitchin in Herefordshire [Hertfordshire], Jonas L—s; and T—r, of York."

And again:—

"In no sect have I received the two extremes of good and ill treatment, than in that class of dissenters denominated Quakers, and in which society I was brought up, my father¹ professing that religion. I do not wish to be understood as condemning that highly respectable body, as I believe there are none that can rival them in acts of charity."

Lawsuits and disastrous business transactions seem to have brought low our Author, who had to tramp many miles for a livelihood, selling "Cotton Balls, Laces, and Whitechapel Needles."

¹ From a written pedigree accompanying this book we gather that his parents' names were John and Hannah Ianson, and the names of his grandparents, Samuel and Hannah. John's father was born in 1715, and he died in 1754.

Peace, Not War, the School of Heroism, is the title of a pamphlet by Jenkin Lloyd Jones, LL.D., published by the Chicago Peace Society, U.S.A. In this we read:—"The military record of Robert E. Lee as commander-in-chief of the army of the Confederacy pales in significance and power with the more heroic civic record, the post-bellum achievement of Robert E. Lee as president of a dismantled university. He scored his highest triumph when he said, 'I have given four years of my life to leading the youths of Virginia to battle and to death. I want to give the remaining years of my life to teaching the youths of Virginia how to live.'"

“Nonconformity under the Clarendon Code”

IN the spring of 1910, Albert Cassell Dudley, of Baltimore, Maryland, visited Devonshire House, and entered the subject of his research as “The Clarendon Code. The extent of its operation, How severely it was put into effect, Why was Comprehension a failure?” The result of enquiries here and elsewhere was published in *The American Historical Review*, of October, 1912, under the heading of “Nonconformity under the Clarendon Code.” After opening paragraphs shewing the attitude toward Episcopacy of Presbyterians on one hand and “Fanatics” on the other, the Author writes:—

“A large amount of material has been opened in Devonshire House, London, which throws much light upon this period. . . In large volumes called ‘The Books of Sufferings,’ we have a picture of the Friends as they lived and suffered under the Restoration. Court trials, fines, imprisonments, deportations, conventicles, those present, raids made by officers, and all such indispensable information is given in a most minute way. In addition to these there is a large collection of Quaker tracts in bound volumes. . . There is also a great mass of letters and unbound manuscripts at Devonshire House.”

To this paragraph is appended a long note relative to the records in D. In this Mr. Dudley expresses the view that the financial strain on dissent because of fines and losses could not have been so great as usually supposed and illustrates his point from “the Stock Book of the Quakers at Devonshire House, giving their receipts and disbursements” as evidence of “how well furnished this sect was. There was no time when they were in need of money. They even conducted foreign missions in the heat of persecution and contributed large sums to local causes which apparently did not need them”!

Then follows a consideration of the social standing and general character of the Dissenters—a “brief comparison will show that they were much inferior to the Recusants who stubbornly fought the established Church under Charles I.,” although “the leaders were frequently people of prominence.”

Again, “As to the so-called ‘rioting’ and ‘plotting,’ these must be thought of in qualified terms, although according to the Conventicle Proclamation of 1661, not being meetings in ‘parochial church or chapel,’ the gatherings of ‘Fanatics’ were therefore unlawful and ‘riotous.’ Many of the supposed ‘riots’ can be shewn to be nothing but what

¹ That is, the Corporation Act, 1661; the Act of Uniformity, 1662; the Conventicle Act, 1664; the Five Mile Act, 1665. “The State demanded certain visible expressions of loyalty which the Quakers . . . would not give upon religious grounds, therefore in attempting to force loyalty, persecution followed. . . The disloyalty of which the Quakers were accused was the very thing of which they were innocent. . . It was not a question of heresy, it was a question of treason” (note to p. 69 of art.). See *Extracts from State Papers Relating to Friends*, *passim*.

we should call cottage prayer-meetings, though, doubtless, individuals and even congregations were at times led to extreme action, especially the Fifth Monarchists."

In further proof of the sufferings under these Acts being less severe than generally estimated, A. C. Dudley draws attention to statements in Ellwood's *History of his Life*, which imply that Friends in prison were allowed special privileges and might have had more if they had been willing to pay for them.

The conclusions arrived at are: (1) That Lord Clarendon did not institute a religious persecution against Dissent; his Acts were designed to suppress sedition. The Fanatics were not a riotous, plotting people, but were quite the opposite. But they were thought to be so, and for this reason the acts of the Clarendon Code were enforced against them; and (2) "It is clear from the Devonshire House records that the amount of suffering even among the Quakers has been greatly over-estimated."

The Value of "Team-work"

ONE must learn to work with those about him. A recent graduate of Swarthmore said to me the other day that he had learned since graduation that three-fourths of success in life is dependent on team-work. Man cannot live by himself alone or for himself alone. Whether he will or not, he is dependent on others. . . . You can only pay your debt by service and make your contribution to it by working with others and for others.

DR. JOSEPH SWAIN, President of Swarthmore College, Pa., quoted in *Swarthmore College Bulletin*, x. 4, 6mo., 1913.

Conscientious Shoemaking

3 mo. 1701. Testimony of Truth to be kept up by Shoemakers whose are to meet apart sometimes to examin how they keep it up in their trade with respect to the fashionable & superfluous part of it, and if any are guilty of making fashionable shoes, or if any professing Truth are nott Satisfied with such shoes as sute the plainness of our profession, but to gratifie a high and nice minde will follow the vain unsettled fashions of the world, Its recomended to the severall provinces to take care that such fault may be amended both in the s^d Trades men and such as buy their wares whoe profess Truth whether men or women that see the Testimony thereof may be Kept up in that as well as other things.

Minute of the NATIONAL HALF-YEARS MEETING held in Dublin.

Heard that a Scotch woman friend May Drummond of the family of the E. of Drummond, was convinced about three years ago and is now a Preacher, aged about 25.

Diaries of John Kelsall, under date 8th of 4 mo., 1735, ms. in D.

Jane Watson, of Edenderry, Ireland

JANE WATSON, Mary Ridgway's companion (see pp. 120, 132, 154), was a member of Edenderry Monthly Meeting (of which Meeting M. R. was at one time also a member). In 1772 she was given a minute to accompany M. R. on a religious visit to Munster, and prior to that, in 1769, she had a minute, when about to accompany M. R. on a religious visit "to some parts of Great Britain." In 1774 she was liberated to accompany "our well esteemed Friend Esther Tuke (now on a religious visit to Friends in the Nation of Ireland) to England and to some Meetings there." On this occasion J. W. is described as "a Minister in good Unity with us, her Ministry though not large being sound and edifying." The certificate continues: "She has our Concurrence and her mother's Consent to her said intended Journey."

In the book of the *Occurrences for the Progress of Truth*¹ it is recorded that in 1783 Mary Ridgway and Jane Watson visited the counties of Wicklow and Wexford. A minute of Wicklow M.M., 29 vi. 1783, is as follows:—

"Since our last Men's Meeting our Friends Mary Ridgway and Jane Watson . . . performed a Family Visit to the Families of Friends belonging thereto [Wicklow], and as we have reason to believe said Visit was performed in the Love of Truth, and much shuitable Council and Admonition haveing been Delivered by them in Several Families, It is Strongly Recommended to Friends to be Careful to make the best Use of it, and where anything appeared amiss to be Careful to Endeavour to have it Mended."

In the minutes of the Province Meeting at Moate, referred to in Richard Shackleton's letter (see THE JOURNAL, x. 154) occurs the following: "Our Friends Mary Ridgway and Jane Watson have paid a visit to this meeting, whose labor of Love amongst us hath been acceptable, and we hope, to edification." (The service of Edward Hatton and Joseph Garratt is also recorded. They were friends from Cork, then on a religious visit to Ulster and Leinster provinces. See p. 154.)

In 1789 there are certificates for M. R. and J. W. from their Monthly and Quarterly Meetings, and the Y.M. of Ministers and Elders, liberating them for the visit to America. We have also copies of the returning certificates from Philadelphia, New England, and New York. These say much more of M. R. than of J. W. The former seems to have been a very gifted minister. Both Philadelphia and New York seem to have been impressed with the unity and harmony in which the two Friends travelled together.

The Edenderry Register records the death of a Jane Watson, in 1812, aged seventy-three, but I am not sure that this is the above Friend.

¹ See also THE JOURNAL, ii. 134.

There were two Friends named Jane Watson also living in Carlow, one of whom was appointed Overseer there in 1773, but there is nothing to show that either of them removed to Edenderry.

EDITH WEBB.

*Central Offices of Friends in Ireland,
6, Eustace Street, Dublin.*

A Particular Observation of Truth's Progress


31 iii. 1731. Some time ago it was much in my mind how though we have large meetings in many places among people and they seem affected with what they hear, yet I find little or no convincement follows, which makes me think the manner and way that Truth is now published to the People is not as formerly it was when many were gathered to the Church. The Government and better sort of people are very kind and civil to friends, and they have respect and interest with them, yea the very Priests in divers places are seemingly at least loving to Friends. Now I greatly fear that too many Friends being unwilling to give them offence (as they call it) are too easy towards them in respect to religious matters, not concerning themselves to speak much to them about such things, so pass smoothly on, and the common people, knowing the Favour that is shewed us by their superiors, behave themselves more civilly. But I do not see that this adds little or anything to the Increase and Prosperity of Truth, and had Friends commission (I am not for any to go without commission) to testify openly against the reigning wicked practises in the great, and the lifeless superstitious ministry of the Priests (both of which in my thought are as visible and flagrant as ever), there would be more converted to God in a little Time; for it is in vain to be lopping at the branches when the Root remains strong and spreading. And it is my belief God will raise in due time a People out of Friends or others, who will be commissioned to strike at the Root and branch of Antichrist, without regard to the Frowns and Favours of High or Low clergy or others, and then and not till then I greatly fear it will be that we shall have any considerable addition to the Church. I have mourned in secret that it has not yet been laid as a work and concern upon some of our eminent Friends and ministers, and do wish they may not put the thing too far from them, but consider whether there may not be some such service for them to do, being the present concern and labour seems not to be effectual.

Diaries of John Kelsall, vi. 248, MS. in D. (copy).

My wealth consists in living on what I have.

ELIZABETH POWELL BOND, Dean Emeritus of Swarthmore College, Pa.

“Extracts from State Papers relating
to Friends, 1654 to 1672”

 PROF. G. LYON TURNER, M.A., Editor of *Original Records of Early Nonconformity under Persecution and Indulgence, 1911*, and Treasurer of the Congregational Historical Society, has kindly prepared the following paper on the contents of the latest set of Journal Supplements, *Extracts from State Papers*:—¹

A most valuable piece of work, admirably done. A store of first-hand material for the historical student; of chief value no doubt to the historian of Quakerism, but incidentally and collaterally of great interest to the historian of other types of Nonconformity as well. As with everything handled by the Editor, it is clearly arranged and in the best form; and as with everything which issues from the press of Headley Brothers, neat and clean and tasteful in type and setting. Covering two very different periods of English history, these State Papers show the infant Society of Friends in the same sad condition of “Sufferers” in both, yet in both brave in their unconquerable patience and fearless in their testimony; and State officials mainly occupied in the attempt to restrain and suppress them, largely because they are urged to it by the officials of the Church.

The two periods are the last years of the Commonwealth (1654-1660), and the first years of the Restored Monarchy (1660-1672); the first including the whole of Oliver’s Protectorate, and the second the first half of the reign of Charles. But another fact is true of both these periods. The persecution is at the hands of sub-

¹ *Extracts from State Papers Relating to Friends, 1654 to 1672*. Transcribed by Charlotte Fell Smith, and edited by Norman Penney, F.S.A., F.R.Hist.S., with Introduction by R. A. Roberts, F.R.Hist.S., pp. 365 and four indexes, 12s. (\$3.50) net, in brown cloth, gilt top. London: Headley Brothers, and New York: Friends’ Book and Tract Committee, 144 East 20th Street.

ordinates; any sympathy or clemency is from the head of the State in both. But from opposite principles. Oliver Cromwell was a man of intense religious convictions who could respect religious conviction in others even when it took forms very different from his own. Charles Stuart was a man of no religious conviction at all; one so absolutely indifferent to all religion and morality that, personally, he would give liberty and indulgence to all, so long as they left him liberty and gave him means to indulge in the luxuries of a brilliant court and of a numerous harem.

Oliver's strong and lofty character inclined him to give equal liberty to all who had lofty spiritual ideals, and were honestly working for the moral and religious regeneration of the people; while Charles's easy good nature was naturally expressed in his Declaration at Breda, and his Declaration of Indulgence in 1672, so that, though he was compelled to give prestige and preference to the re-established Episcopal Church, he was quite willing to consider the tender conscience of those who could not in all things conform to it.

But in both periods, the fundamental principles of the Friends made it inevitable that they should incur the hostility of two influential classes of the community, the Justices of Peace in things civil, and an ordained and salaried ministry in things religious. So firmly were they convinced of the absolute freedom of the Spirit's working in both worship and ministry that to them all salaried ministers were mercenaries, and all ordained ministers were priests; and in those early days they did not hesitate publicly to denounce them as hireling priests, and to interrupt their worship as bondage to the letter.

So implicit and persistent too was their obedience to Christ's command "Swear not at all" that their inflexible refusal to take an oath in any court of justice made the humanest of Justices appear their enemies, because the laws of the realm gave the Justices no option but to insist upon it.

There was of course a great and vital difference between the attitude towards them of a Puritan ministry under the Protectorate and the Anglican clergy under the Monarchy.

Under the Protectorate, in the first instance it was the Friends who attacked the ministers and publicly disturbed their services, though the too natural consequence was to turn many of the ministers into open and often bitter public enemies. But under the Monarchy the clergy needed no personal provocation. In their indignant championship of their vested interests in an episcopal and priestly hierarchy, in an ordered public ritual and the administration of mystic sacraments, they persistently attacked and pursued the Friends. First in the ecclesiastical courts, Churchwardens and clergy alike "presented" them for neglecting public worship, for refusing to attend it in their own parish churches, or for disrespectful conduct when present, for their contempt of the Sacraments, by refusing to receive the Lord's Supper themselves, or to accept baptism for their children, and "denying" marriage by priests in steeple-houses and burial by them in parochial churchyards; and when the ecclesiastical courts had done their worst in admonitions and fines and excommunication, the Church handed them over to the State to imprison or transport them as banned and præmunired persons.

But perforce, in both periods, Justices of the Peace could not but appear their enemies by their insistence on the oath in giving evidence in any court of law; while, on the Restoration of the Monarchy, there was this added trouble, that in assuming any public office, or if brought under suspicion by any malicious informer, it was so easy to offer them the Oath of Allegiance and Supremacy, and to accuse them of disloyalty when they refused to take it, although they refused not because it demanded allegiance and obedience, but because it was a point of conscience with them not to take an oath at all.

All that a Justice could do to favour them was to fail to press the oath at the risk of being accused of disloyal leniency himself; while this legal difficulty made it all too easy for an unsympathetic, prejudiced, or bigoted magistrate to protract their imprisonment indefinitely, remanding the prisoner from session to session and from year to year.

From one or other of these causes the gaols throughout this period had many Quakers in them.

These State Papers give several lists of Quaker prisoners. One of over 120, in 1658, speaks of the state of things under Oliver. But the numbers vastly increase under the Monarchy. In 1663, we find 214 Baptists and Quakers of London in Newgate prison alone; and 463 Quakers are reported in the provincial gaols. In 1666/7 several are reported in York Castle; in 1670 we have a list of over 210 in Nottinghamshire alone, and as late as May 8, 1672, nearly two months after the issue of the Declaration of Indulgence, between 500 and 600 are named as still in prison, nearly all of whom are Quakers.

And from these prisoners of hope, in many of the most pathetic and significant of these papers, comes the cry of Remonstrance, of Protest, and Appeal, in all but one notable instance² passing over all subordinates, even those in highest places and of greatest influence, and addressed direct to the supreme head of the State; pleading simply the justice of their cause, and the piteousness of their fate.

To Oliver comes a Remonstrance from the prisoners of Exeter, and a Protest from Gilbert Latey. Appeals are sent to him from Ilchester and Reading Gaols; and Petitions from those at large for their brethren in prison, from the Friends in London and Westminster for mercy for poor James Nayler, and from Quakers in the provinces for 115 incarcerated in the different county gaols.

And to Charles the Second come appeals—dignified, fervent, prophetic—from Francis Howgill in Appleby, from John North in Scrooby, from Henry Jackson in Warwick, from Ambrose Rigge in Horsham, from Charles Bayly in the Tower of London, from above 210 in Nottinghamshire alone, and from over 125 Long-time Prisoners in different county prisons.

Nor, in most cases, are these appeals made in vain. The response is generally prompt—either ordering directly immediate release, or, as in the case of Oliver, the closest scrutiny of each case, with a ready pardon in every instance of a miscarriage of justice.

In the case of Charles, indeed, his pardons and indulgencies are always outrunning the persecutions of

² Penn to Arlington, see pp. 279-286.

Quakers by his subjects from their places of power in Church and State. In these pages we have his General Pardon for Quakers in 1661, a special application of the Act of Oblivion. We have also three General Pardons for them in 1672—one issued May 8, a second in June, and a third in August.

The first specified "all those persons called Quakers now in prison for any offence committed relating only to his Matie and not to the prejudice of any other person"; but excluded the non-payment of tithes, legacies, debts or fines from the offences to which this pardon could apply. To the payment of the first and last of these, however, Quakers had conscientious objection; the "tithes" being the "hire" of state-endowed priests, and the "fines" having been imposed in most cases in ecclesiastical courts whose authority they did not recognise.

The second made it clear that the suspension of Penal Statutes against Nonconformists (which had been published in the Declaration of Indulgence three months before), applied to Quakers so far as they committed the offences of "not coming to Church & hearing divine service" and "frequenting seditious conventicles"; and it distinctly named the offence of "refusing to take the Oath of Allegiance and Supremacy"—which so directly flowed from their conscientious objection to take any oath at all, as covered by his Majesty's gracious pardon.

But the third was broader and more definite than either, and in so many words included the two offences—excluded [no doubt under pressure from the ecclesiastics on the Council (the Archbishop of Canterbury and the Bishop of London)] from the pardon of May—adding to the particulars just mentioned "all p^rmunires Judgem^{ts} Convi^{ts}ons, Sentences of Excommunicat^on & Transportat^on thereupon and of all ffynes Amerciam^{ts} paines penalties and forfeitures thereby incurrid, with Restitut^on of Lands & Goods &c."

It is quite noteworthy that the reports here given of the activity and increase of the Quakers, as well as of their Conventicles and of the means taken to repress them, come not from the common informer, but from those in high places; from Mayors, and Justices, from Officers

and Governors of County Gaols; whereas about other sectaries these base spies are very busy.³

By the scare of the abortive Yorkshire Rising in 1663/4—just as previously through the Venner Insurrection though to a less extent—suspicions were falsely fastened on many Quakers (as well as on other Nonconformists), inherently unlikely as it was that the followers of Fox would take to plottings and military measures to achieve their ends; so that we have here reports of Quaker soldiers, subtle insinuations as to the superior quality of Quakers' horses; most diligent searches made for Quaker literature (as dangerously factious and seditious) as well as printers and distributors; and amusing alarms aroused by official ignorance of the simple meaning of the "Monthly Meeting" and the innocent object of the collections made at Quaker Meetings, when they lit on allusions to these in intercepted letters.

The geographical distribution of these papers is worth indicating, however unreliable as an index to the local distribution of Friends. From the central belt of England and Wales come comparatively few; one each from Derby, Cambridge and Nottingham; two or three from Suffolk, Berks and Oxford. But there are many from the North; few of them from Northumberland and Durham; but several from Cumberland (chiefly Carlisle), from Westmorland and Yorkshire. They come from all the three Ridings of Yorks. Whitby seems their centre in the North Riding; Hornsea, Hull and Hollym figure in the East Riding; and in the West Riding, Thorner, Leeds and Skipton. But where the three counties meet—Yorks, Westmorland and Lancashire—there the interest is focussed; and no series of papers in this volume is of such vital value as those that centre round Swarthmoor and Margaret Fell—whether concerning her or issuing from her pen—vividly telling the story of her valiant championship of Fox, and their right of meeting; of her imprisonment, and the sequestration of her estates; of the sordid clamour for them by her apostate son; and of their final award to her two daughters.

³ A most interesting series is preserved reporting the Conventicles in the City of London in the two years immediately following the first Conventicle Act (1663-5).

From London, and the "country" south of it, however, the papers are both numerous and interesting. In London we have them from Giles Calvert in the Gatehouse prison; about Dr. Otto Faber close to Barnards Castle; concerning London conventicles in 1666-7; and most vivid of all, the papers which tell of the war on Conventicles in Southwark and Tower Hamlets in 1670 and 1671; specially in '70, when the King was absent on his fateful visit to Dover, so that a bigoted Lord Mayor and an equally ardent persecutor, the Governor of the Tower, were free to work the newly-passed second Conventicle Act for all that it was worth.

In Kent, papers of fascinating interest tell us of Quakerism in Cranbrook, Goudhurst, Canterbury and Dover. For Surrey we have a single paper from Sheere. Of Sussex we learn there are Quakers in every corner of the "country" (*i.e.*, county); we have the Mary Carver papers from between Shoreham and Brighton, we have the powerful voice of Ambrose Rigge from Rotherfield, and the "bitter cry" from Horsham Gaol which issued in the release of the Quakers lying there in 1662/3.

A few of these papers concern Hampshire, Dorset, Wilts, Devon and Cornwall. We learn of 140 incarcerated in Dorchester; and of as many in Salisbury both in 1663 and 1670; while from Devon news comes of the Quaker strength in Plymouth, Falmouth and Exeter.

But papers of the utmost value are the many which centre in Bristol. In the Protectorate, attention is drawn to Quaker manners; but under the Monarchy, the trouble, begun by insisting on the Oath of Allegiance, is increased and multiplied by the persecuting violence of bigoted Anglicans. The Address of Charles Bayly from Newgate Gaol; the plea of Mrs. Curtis, daughter of a strong Anglican, Alderman Yeamans; the lively scenes enacted over the bailing out of three Quaker prisoners (Speed, Taylor and Jones) between two namesakes who are no relatives, Sir John Knight, Baronet, the High Church Mayor, and John Knight the Sugar Boiler, the stalwart but rather violent champion of the Friends; gave them a place and standing in the City which made persecution of them no easy task. Evidently the noble refusal mentioned in one of these papers, by the crew of a Bristol

ship, to ship three other Quakers to Barbados simply because convicted for a third offence under the Conventicle Act, bespeaks a strong interest in the city, and great sympathy with the Quakers on the part of their fellow citizens; giving them the confidence to break open their Meeting-house after it had been closed and nailed up against them, and boldly to march to and from their meetings past the City Council House, in full view of the magnates of the city.⁴

So much is there of thrilling interest in this one volume for members of the Society of Friends.

But there is not a little of interest for Nonconformists of other types.

Those lists in the First and Second Series of "Justices of Peace"—and of Quakers and others judged fit to hold the office—will well repay the closest and most persistent study, in the light of local as well as central records. To not a few, it is rather "painful" reading to find amongst "such that are in Commission in the County of Northampton" . . . who have "all allong given ther power unto the beast and have fought with the Lambe, and to this day thinke they doe god good servise in Imprissoning of hisservantes"; or among the "persecuting men" of other counties, men of the Presbyterian and Congregational denominations who are mentioned in *Original Records of Early Nonconformity*, as reported in the Episcopal Returns of 1669 as holding Conventicles in their houses at the risk of fine and imprisonment, or figuring in the Indulgence documents of 1672 as licensed either to teach or to hold services in their houses. But it is well to know the facts, and to realise how easily the spirit of persecution may creep into a liberal-minded soul when in the place of influence and power.⁵

To anyone conversant with only the outstanding features of the romantic career of Col. Thomas Blood—one of the leaders of the rebellion in Dublin in 1661 and the attempt to seize Dublin Castle, one of the movers in

⁴ These papers, read in the light of the City records, make a thrilling story of conflict between the pride of office, the bigotry of a State Church, and the enthusiastic courage of spirits made free by the Spirit of God.

⁵ I have examined these lists and could give the particulars in several instances.

the abortive rising in Yorkshire, the forcible rescuer of Mason (who had taken part in it and been captured) when escorted on his journey from the Tower of London to the Castle of York, the daring assailant of Duke of Ormond on his way from a mayoral banquet to his house, and above all the man who nearly succeeded in his attempt to take the Crown Jewels from the Tower—it is almost startling to find him mentioned in the same letter which refers to Quakers imprisoned in the Old Bailey.

But so it is, Blood and his captured associates are still incarcerated in the Tower of London; and Sir John Robinson, Governor of the Tower, writing to Joseph Williamson, tells him how Lord Arlington, when dining with him, gave him "Warrants for the releasm^t of old Blood & Perrott, and for the [continued] confinem^t of young Blood." And this release was only the natural sequel to the pardon which the King had granted Blood senior as the result of the personal interview accorded him with the Royal brothers Charles the King and James the Duke of York. But more than this, under date of May 23, '72, we have an entire letter from Blood himself to the Earl of Arlington begging the release of others besides Quakers who are still incarcerated for offences committed under the second Conventicle Act.

One name, moreover, is mentioned in these papers—of a fame more widespread than any I have mentioned—and in a connection which puts one important event of his life in quite a new light. It is that of the Immortal Dreamer, John Bunyan. Under the disguise of the singular mis-spelling "John Bunion," it, with those of John Fenn the Bedford hatter and deacon of Bunyan's Church, and of John Dunne of Bolnhurst, stands as part of a list for Bedford County, which (with lists from thirty other Counties), is printed here as "a true List of the Names of such Persons comonly called Quakers & others which are by vertue of an Order of Councill of the 8th of May last past to be inserted in a generall Pardon." The natural inference from this would be that on the 8th of May John Bunyan was still in Bedford County gaol. True Dr. Brown shows that the gaoler must have given his Nonconformist prisoners considerable

freedom to go hither and thither on *parole* to teach and worship with their Nonconformist brethren. The Church books cited by Dr. Brown show that in January John Bunyan had been chosen as their pastor and John Fenn as their deacon; and though the oft-repeated legend is not by any means true that John Bunyan's licence under Charles's Indulgence was one of the first to be taken out, application had been made for licences, as early as the last day in April or the first day of May. Bunyan's licences were issued on the 9th of May, the day after the General Pardon was declared, for himself and John Fenn.⁶ He and his friends were doubtless, by this time, pretty confident of his release and licence; but we see from this paper that his name did not appear in the General Pardon till the very day before his licence was issued.

Enough has been said, I trust, to show the great interest and historical value of the contents of this volume. The more carefully it is searched and the more thoroughly it is used, the more amply will its publication be justified.

G. LYON TURNER.

*Wheatham Hill,
E. Liss., Hants.*

⁶ The fact is that the first batch of licences, over seventy in number, were issued on the 2nd of April, and their entries occupy eight pages and a half of Entry Book 38A; while other batches were issued on the 11th, on the 13th, on the 15th, 16th, 17th, 18th, 19th, 20th, 22nd, and 30th of April, and on the 1st and 2nd of May before we reach the first of the many issued on the 8th day of May. And we do not come upon the licence-entries for "John Bunyan to be a Congregational Teacher" and for "his friend Josias Roughead's howse in y^e Towne Bedford" till the 93rd page of the Entry Book, its first and second lines.

3 mo. 1703. Gaudy-Glittering or shining culloured halfe Silke Stuffs (or Stript silke handkerchiefs) unbecoming the plainness of our profession, friends are not to buy sell nor wear

3 mo. 1703. Friends are not to reach after every prospect of Gain without regard to what hurt or incumbrance it may bring upon the minde.

9 mo. 1705. Gardens friends are advised to make plain and rather plant or sett such profitable things as may be of service then to make fine Knotts set or make needless things only to sattisfie a vain curious minde.

Minutes of the NATIONAL HALF-YEARS MEETING held in Dublin.

Friends in Current Literature

A FOLDING card, *Manner of Worship*, issued by Friends of Fritchley, Derby, has recently been translated into Scotch Gaelic for distribution among Highlanders. Thomas Davidson, of Fritchley, tells me it can be read by Irish speaking people, though it is not in their dialect. T.D. would be glad to supply a few copies to anyone in touch with the Highlanders.

Among the Little Guides, published by Methuen, of London (6½ by 4, 2s. 6d. each) is one devoted to the county of Durham, the work of Jonathan Edward Hodgkin, of Darlington, son of Jonathan Backhouse Hodgkin. It might be described as a dictionary guide, the places being dealt with in alphabetical order. There are 293 pages of text, thirty-two illustrations, and seven maps. Edward Hodgkin states that he has, "during the past three years, personally visited every place referred to in the county, many of them repeatedly, so as to verify facts and make the book, though far from complete, at least accurate so far as it goes." The book will avail to inform its readers of beauties, perhaps hitherto unheard of, in a county often supposed to be full of naught but coal mines and grime. It is to be regretted that the author has given the initials only of his "Christian" names, especially as they are the same as those of his relative, another antiquary.

Dr. Charles F. A. Moss, late a missionary in Madagascar under the Friends' Foreign Mission Association (although not himself a Friend), has written a life of Joseph Pearse (1837-1911) of the London Missionary Society, under the title *A Pioneer in Madagascar*. (London: Headley, 7½ by 5, pp. 261, illustrations, but no index, 3s. 6d. net.)

Joseph Taylor, of our Indian Mission (Hoshangabad, C.P., India), is editing a monthly paper entitled *Mitra Mandli Samāchār Patra* or Society of Friends News Sheet. The publication was commenced last year by Roland Priestman and it first appeared somewhat irregularly, but it is now to be issued at monthly intervals. A file will be preserved in D. Its eight pages contain Mission news, notices of meetings, appointments etc., and articles of various kinds. The language is Hindi.

Thomas P. Cooper, of York, author of "The History of the Castle of York" etc., has an article on "The Armorial Bearings of Gilds and Livery Companies," running through several issues of *The Antiquary*, vol. ix. (London: Stock; New York: Stechert, 6d. per part).

The address given by Alexander Gordon, M.A., at Essex Hall, Strand, London, on 14th May last, has been published under the title, *Heresy, its Ancient Wrongs and Modern Rights, in these Kingdoms* (London: The Lindsey Press, 5, Essex Street, W.C., 7½ by 5, pp. 88, one shilling net). This is an informing record of the gradual removal by law of the

religious disabilities of Anti-trinitarians, or as now termed, Unitarians. There is a short reference to the case of James Nayler (pp. 29, 68).

A little collection of poems written by Edith Ellen Trusted, of Lewes, has been issued by Headley Brothers at 6d., entitled *Sonnet and Song*.

Information reaches me that the author of *A Living Legacy* (Philadelphia: Winston, 8 by 5½, pp. 438, \$1.35 net, postage extra) has hidden her identity under the *nom-de-plume* of Ruth Underwood. She is a Friend and has lived in or near Philadelphia for nearly half a century under much the same conditions and circumstances as described in her book. This is her sole literary venture. There is only a slight introduction of Quaker characters and Quaker ways.

Various articles, written by Hubert W. Peet and John T. Rose, which appeared in the "Sunday School Chronicle," have been collected into a book and titled *The Secular Menace of Sunday. An Enquiry*. (London: Sunday School Union, 7½ by 4½, pp. 98, fourpence net.) These articles deal with the Sunday Newspaper, with Sunday Sport, Football, Amusements, Travelling and Trading. Hubert W. Peet is a Friend, and Editor of *Sell's World's Press*.

Thomas Nelson & Sons have recently brought out a valuable "study of the rural labour problem" by B. Seeböhm Rowntree and May Kendall, entitled *How the Labourer Lives* (London: Nelson, 7½ by 5, pp. 342, 2s. net). There is much in this book to interest the ordinary reader as well as the expert, and the bright picture on its "jacket" makes the book very attractive looking.

In April last, at the Annual Meeting of the Young Friends' Association in Dublin, Joseph T. Wigham, M.D., gave the presidential address. This address has been issued as an eight-page leaflet under the heading of *What are we doing with our Inheritance?* It is an earnest appeal to search for the truth, to find it and follow it. The office of the Young Friends' Association is 6, Eustace Street, Dublin.

About the middle of last year seven prizes were offered for essays on "The Beginnings of Quakerism" by W. C. Braithwaite. The first prize fell to Edith J. Wilson, *née* Brayshaw, wife of Alexander C. Wilson, of Birkenhead. Her essay is entitled *The Modern Outlook of Quakerism*. It appeared first in the "Friends' Quarterly Examiner," and can now be obtained in pamphlet form, from West, Newman & Co., Hatton Garden, London, E.C., price 3d.; also from Headley Brothers. It is worthy of attentive perusal.

A copy of Charles F. Holder's new book, *The Quakers in Great Britain and America*, is to hand, but I have not had time to do more than glance at the illustrations. I fear if more care has not been taken with the text of this volume than has been extended to the illustrations, there will not

be much to praise. Facing page 141 is a portrait called "Louis IV.;" the portrait of Admiral Penn is called "William Penn as a young man" (p. 169); Swarthmoor Hall is described as "where Christopher Holder was buried" (p. 237); portraits of Isaac and Joseph Bevan Braithwaite are transposed (p. 258); views of *Tewkesburg* and *Chiltenham* Meeting-houses appear (pp. 44, 251), and many of the references in the List of Illustrations are wrong. (Los Angeles, Cal., New York and London; The Neuner Company, 9½ by 6½, pp. 669, 62 illustrations, \$6.00 net, post paid, \$6.25.)

T. Fisher Unwin, of London and Leipsig, has published *Lord Lister, His Life and Work*, written by G. T. Wrench, M.D. (9 by 6, pp. 384, with illustrations, 15s. net). There are a few references to Joseph Lister's Quaker ancestry and boyhood.

Some Intimations of Immortality from the Physical and Psychical Nature of Man, by the Rt. Hon. Sir Edward Fry, G.C.B. (London: Williams & Norgate, 8½ by 5¾, pp. 35, 1s. net).

NORMAN PENNEY.

As the Author makes a kind acknowledgment of "many courtesies" received from me, perhaps I ought to state that if such there were, they were not in connection with the text of his book in either MS. or printed proof.

Editor's Notes

THE Editor hopes to include in an early number of vol. xi. a short biography of Deborah Darby (1754-1810), of Coalbrookdale, who has been described as "probably the ablest woman preacher the Society has ever produced." He would welcome any information respecting this Friend which readers of THE JOURNAL or others may incline to send him, addressed to Devonshire House, Bishopsgate, London, E.C.

Other articles likely to appear in vol. xi. include:

"Personal Recollections of some of the American Friends who travelled in England on religious service from 1835 to 1852," by the late Margaret Evans.

"Women's Meetings in the Early Days of the Society," by Dr. R. Hingston Fox.

"George Swan, of Glasgow, and Notes on old Meeting Houses in that City," by William F. Miller.

"Nathaniel Wilmer and his Bible, 1686," by Joseph J. Green.

"Correspondence of Benjamin Furly with John Locke and Algernon Sidney," and "The Library of Benjamin Furly," by Charles R. Simpson.

A reprint, in THE JOURNAL, is under consideration, of a pamphlet last reprinted in 1840, entitled "Some Account of a Remarkable Visit Paid to the Metropolis in the year 1753, by Ann Mercy Bell, of York."

The Editor would be very glad to hear of unpublished diaries and other MSS., illustrative of various periods of Quaker history, which might be preserved in print.

Further Extracts from the Diary of Abiah Darby

ON pp. 79 to 92 are printed some entries taken from Abiah Darby's Journal. Here are two other extracts of interest :—

1762

10 mo. 11 Reading. Lodged at Widow Pickering's who lives with her maid who is public
The young woman the Friend servant before mentioned sat beside us in the gallery and her mistress sat at the bottom of the meeting.

1766

9 mo. 11 After much conflict was made willing to go to Shrewsbury got out at the top of the main street and my concern was to proclaim repentance through the streets. I stood at 10 places; the people seemed amazed but behaved well, and many were affected. We were about 3 hours in the streets being the race time. How wonderful the loving kindness of the Lord who had helped me to perform what I believed to be my duty which no worldly consideration would have prevailed on me to have done, no, nothing short of the dread of eternal displeasure.

Joseph Garratt of Cork

Mary J. Taylor, of Hove, Sussex, has kindly supplied the following particulars :—

" Joseph Garratt [unidentified on p. 154] was my great-grandfather, 'a Minister of our Society in good esteem.' He lived at Cork and was the youngest son of good John Garratt, John Wesley's friend (see THE JOURNAL, ii. 123, vii. 47). Joseph Garratt was born in 1748 and died in 1793. He was twice married: (1) to Miss Dobbs, of Castle Dobbs, Antrim; (2) to Mary, daughter of William and Deborah (Pim) Pike of Beechgrove, Dungannon. There were no children by the first marriage; by the second there were nine.

"The ancestor the furthest back we can trace is Richard Garratt, of Roydon, Essex, born c. 1597. The Dorlands of Canada are also descended from him on their mother's side."

Further Extracts from the Diary of Abiah Daby

N pp. 70 to 92 are printed some entries taken from
Abiah Daby's Journal. Here are two other
extracts of interest:—

1762
to mo. 11
Reading. Lodged at Widow Tuckering's
who lives with her maid who is public
The young woman the friend servant before
mentioned sat beside us in the gallery and her
mistress sat at the bottom of the meeting.

1766
to mo. 11
After much conflict was made willing to go
to Shrewsbury got out at the top of the
main street and my concern was to proclaim
repentance through the streets. I stood at
to places; the people seemed amazed but
behaved well, and many were affected. We
were about 3 hours in the streets being
the race time. How wonderful the loving
kindness of the Lord who had helped me
to perform what I believed to be my duty
which no worldly consideration would have
prevailed on me to have done, no, nothing
short of the dread of eternal displeasure.

Joseph Garatt of Cork

Malay J. Taylor, of Hove, Sussex, has kindly supplied the following
particulars:—
"Joseph Garatt (unidentified on p. 124) was my great-grandfather,
'a minister of our Society in good esteem'. He lived at Cork and was the
youngest son of good John Garatt, John Wesley's friend (see The
Journal, 1737, vii. 47). Joseph Garatt was born in 1748 and died in
1793. He was twice married: (1) to Miss Dobbs, of Castle Dobbs,
Antrim; (2) to Mary, daughter of William and Deborah (Pitt) Pitt of
Brookgrove, Duncannon. There were no children by the first marriage;
by the second there were nine.
"The ancestor the furthest back we can trace is Richard Garatt
of Koydon, Essex, born c. 1597. The Dohards of Canaan are also
descended from him on their mother's side."

Notes and Queries

KEY TO ABBREVIATIONS.

D.=The Reference Library of London Y.M., at Devonshire House, Bishopsgate, London, E.C.

Camb. Jnl.=*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.=*The Dictionary of National Biography*.

F.P.T.=*"The First Publishers of Truth,"* published by the Friends Historical Society, 1907.

H.S.P.=The Historical Society of Pennsylvania, located at 1300 Locust Street, Philadelphia, U.S.A.

M.M.=Monthly Meeting.

P.M.=Preparative Meeting, except in art. on pp. 157ff.

Q.M.=Quarterly Meeting.

Y.M.=Yearly Meeting.

SEGIS.—The following quotation occurs on p. 89 of *Margaret Fox of Swarthmoor Hall*, by Helen G. Crosfield:—"The money goes so much out of the Country, to soldiers pay and sesis [?] that there is very little left in the country." [Letter from Bridget Fell to her mother, 1660/61.]

John Dymond Crosfield, of Marlborough, writes, "Is not this word 'sisis' the same that is still used in Ireland, the 'County Cess,' meaning assessments, plural Cesses?"

WILLIAM HOLBEM, OF LEWES, EARLY SUSSEX QUAKER.—The following bequests made in the will of the above, dated 2 January, 1661/2, proved Arch. Lewes, may be of value in placing and dating the imprisonments of the Friends mentioned:—To *Ambrose Rigg*, 5l. for himself and other prisoners at Horsham; to *Joseph Fuce*, prisoner at Ipswich, 3l.; to *William Bailey*, lately a prisoner at Newgate

5l. Holbem also bequeathed 30l. to George Fox, Samuel Fisher, Edward Burwash [? Burrough], Francis Howgill, William Bayley and Charles Bailey "to be disposed of by them to such prisoners and others [sic] poor friends in and about London as they shall think fit." The testator left an only daughter, who married out of the Society.—PERCEVAL LUCAS.

The Friends' Registers of Sussex state that William and Elizabeth Holben had a son, William, b. 1655, and a daughter, Ann, b. 1657. William, Senr., was buried in his own garden, at Willington, 10 x. 1662, and the entry adds, "His son buried 15 mo's before."

Besse states, under 1656, "As they were haling Richard Pratt away to Bridewell [Lewes], the People were very abusive, and pushed him, so that he was likely to fall, to prevent which, William Hobbin took hold of him; this was called an Attempt to rescue the Prisoner; for which Hobbin was fined 5l. and sent to Prison for refusing to pay it" (*Suff. i.* 709).

Notes and Queries

KEY TO ABBREVIATIONS

- B.—The Belknap Library of London Y.M. at Devonshire House, Bloomsbury, London, E.C.
 Camb. Jnl.—The Journal of George Fox, published by the Cambridge University Press, 1911.
 D.N.B.—The Dictionary of National Biography.
 F.P.T.—"The First Publishers of Truth," published by the Friends Historical Society, 1907.
 H.S.P.—The Historical Society of Pennsylvania, located at 1300 Locust Street, Philadelphia, U.S.A.
 M.M.—Monthly Meeting.
 P.M.—Periodic Meeting, except in art. on pp. 125.
 Q.M.—Quarterly Meeting.
 Y.M.—Yearly Meeting.

21. Holborn also requested for George Fox, Samuel Fisher, Edward Burrows (Barrow), Francis Rowell, William Baxby and Charles Bailey "to be disposed of by them to such prisoners and others [and] poor friends, and about London as they shall think fit." The testator left an only daughter, who married out of the Society.—PETERVALE LUCAS.

The Friends' Register of Sussex state that William and Elizabeth Holborn had a son, William, b. 1655, and a daughter, Ann, b. 1657. William, son, was buried in his own garden, at Wilmington, in 1705, and the entry adds, "his son buried 17 mo's before." As Holborn states under 1655, "As they were calling Richard Pratt away to Bithelm (Lewes), the people were very abusive and punished him, so that he was likely to fall to ground which William Holborn took hold of him, and was called on to return to the prison, for which Holborn was fined 5s and sent to prison for refusing to pay it" (Oct. 1 1705).

22.—The following quotation occurs on p. 85 of Margaret Fox's "Seventeenth Year, by Helen G. Crossfield."—"The money goes so much out of the country, to soldiers pay and seals [?] that there is very little left in the country." [Letter from Bridget Fox to her mother, 1660/61.] John Dymond Crossfield of Marlborough, writes, "Is not this word 'seals' the same that is still used in Ireland, the 'County Cess', meaning assessments, plantations?"

WILLIAM HOLBORN, OF LEWES. EARLY SUSSEX QUAKER.—The following requests made in the will of the above, dated 2 January, 1660, prove that the early use of value in placing and dating the imprisonments of the Friends mentioned.—To Andrew Wess, of the parish and other prisoners at Bithelm, to Joseph Price, prisoner at Lewes, 5s; to William Baxby, prisoner at Newgate.

"RAILWAYS."—The *Diary* of Abiah Darby in the last number of THE JOURNAL, gives (p. 83) an instance of this word considerably earlier than any in the Oxford English Dictionary. How much earlier depends on the question what new-style date corresponds to "1 mo. 31st, 1756." Is it certain that a lady of forty would have adopted the new method of reckoning the commencement of the year?

I may add that Sir James Murray would be happy to be referred to still earlier uses of the word, for the Supplement to the Oxford English Dictionary.—R. J. WHITWELL, Oxford.

A CURIOUS COINCIDENCE.—In this number of THE JOURNAL is given, as a "fill-up," a note of the baptism of John Pain in 1738 (p. 187), handed in to the office by a Friend engaged in the North in genealogical work. On p. 131 there is a note respecting Mary Leaver. On the receipt of the note *re* John Pain, the Editor wrote to Richard Payne, of Newhill Hall, near Wath, Yorkshire, and his reply reveals the fact that John Payn[e] and Mary Leaver were brother and sister! R. Payne also states that Mary Leaver had issue Ann, Mary, and Dorothy, "all believed to have died unmarried," which corroborates and expands the Editorial note on p. 131, taken from the Testimony to M. Leaver.

* Adopted formally by Friends in Y.M. of 1752. See Sir Harris Nicolas, *Chronology of History* (ed. 2, 1838), 180, 181. It may be worth noting that this, and subsequent, editions are more useful than the first (1833).

JOSEPH TAYLOR (x. 119, 126).—In the list of Friends visiting Ireland, attached to Ruttly's *History*, occurs the following, under date of 1728:—"Joseph Taylor, of Raby in the County of Durham, on his return from America."

A QUAKER SOLICITOR GENERAL.—Jonathan Pim, K.C., recently appointed Solicitor General for Ireland, is a member of the Society of Friends and the first of that body to fill the position of a law officer to the crown in Ireland. He is a son of the late Thomas Pim and grandson of Jonathan Pim who represented Dublin in Parliament in the sixties.

He was educated at Oliver's Mount School, Scarborough, and afterwards at Trinity College, Dublin; was called to the bar in 1886, and took silk in 1909. He was at one time Hon. Secretary to the Statistical and Social Enquiry Society of Ireland and took part in its proceedings.

The Pim family came to Ireland in 1655 and settled in the midland counties.

JOHN HULL.—George Fox's travelling companion in America was John *Hull*; the MS. printed on p. 118 gives *Hall*, but this should have been *Hull*.

ELSON OR NELSON (x. 276).—A confirmation of the suggestion of Perceval Lucas is the case of John *Elson* of the Peel in London (d. 1701) who is frequently named John *Nelson* in the *Camb. Jnl.* (see index s.v. Elson.)

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